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THURS., APRIL 2, 1964
20 of NISAN 5724

HOL HAMOED PESACH
Candle Lighting:
Toronto: 6:29
Montreal: 6:08

Soloveichik For State - Religion Separation - Page 3; - Dating Troubles Rock Brandeis - Page 4

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, THURSDAY, APRIL 2nd, 1964

CANADIAN NAZIS WILL BE EXPOSED AT MASS RALLY

To address Ghetto Memorial: From left to right — Meyer W. Gasner; Vladka, Warsaw Ghetto hero; Sydney M. Harris, Q.C.

FEUD BREWING

Camp Survivors, CJC Disagree On Policy

Montreal, (CJN). — Lou Zablow and Paul Goldstein, respectively president and vice president of the Association of Former Concentration Camp Inmates, made public two telegrams sent to the leadership of Canadian Jewish Congress in which they demand that all facts on Nazi activities here be released immediately.

Following are the texts of the telegrams as released to The Canadian Jewish News:

FIRST TELEGRAM

"Canadian Jewish Congress, M. Garber, president; S. Hayes, executive vice president. Montreal.

"Association Former Concentration Camp Inmates protests tactics used by Congress regarding information posessed on Nazi activities. Request information be released to The Jewish Public immediately. Toronto advised accordingly.

"Association Former Concentration Camp Inmates:

Lou Zablow, president; Paul Goldstein, vice president."

SECOND TELEGRAM

"Canadian Jewish Congress, — M. Gasner, Chairman; Joint Community Relations, S. M. Harris chairman; Toronto.

"Association of Former Concentration Camp Inmates protests tactics used by Congress regarding information posessed on Nazi activities.

"Request information be released to the Jewish Public immediately, without delay and without dramatics.

"Protest turning solemnity and dignity of Warsaw Ghetto Commemoration into vehicle of Congress politics.

Association Former Concentration Camp Inmates.

Lou Zablow, president; Paul Goldstein, vice president.

CONGRESS DENIAL

In Toronto, Myer Sharzer, executive director of the Canadian Jewish Congress, denied all accusations by the Association of Former Concentration Camp Inmates. Mr. Sharzer stated:

"The Canadian Jewish Congress has the strongest possible reasons for not disclosing before April 9th the names and other pertinent information regarding the dissemination of hate literature.

"These reasons have nothing to do at this moment with any so called gimmicks in relation to the Warsaw Ghetto Memorial Event. Our statement made clear that we have been in touch with highest governmental authority provincially and federally and it is in connection with this approach that we are withholding publicity about the actual facts for the time being.

"In any case we feel that the Warsaw Ghetto Memorial Rally is a most appropriate occasion to disclose facts about Neo — Nazis in Canada."

Ghetto Memorial In Ottawa Sunday

Ottawa, (CJN). The Israeli Ambassador to Canada, the Hon. Gershon Avner and M. J. Nurenberger, editor of The Canadian Jewish News, will speak at the 21st anniversary rally honoring the Warsaw Ghetto revolt here.

The rally will take place this Sunday, April 5th at 3:30 p.m. at Ottawa's Jewish community centre.

Opening prayers will be delivered by Rabbi J. B. Friedberg. Mr. Hyman Bessin, president of the Vaad Ha'ir, will chair the meeting. Others on the program will be Rabbi Simon L. Eckstein; Rabbi Abraham Rubin; Cantor Hyman Gertler. A dramatic presentation "Resistance and Redemption" will be given by Saul Rubinek and Miss Barbara Betcherman, produced by Israel Rubinek.

Soviet Acclaim Jewish Composer

LONDON, (JCNS) The Soviet press has acclaimed Yuri Weisbard, the young Russian-Jewish composer, for his new choral symphony, "Lenin's Way", performed in Moscow's main philharmonic hall, this week.

Weisbard, who is 35, has won many prizes for earlier musical works.

RUSSIAN PASSOVER

PEAS, BEANS AND TEARS

(From our wire services)

Reports from Moscow confirm the predictions about last week-end's sad Sedarim in the Soviet Union. There was practically no matza, and almost all observant Jews in Russia are eating beans or peas instead of matza.

Also it is confirmed that packages from abroad, including those from Canada, were not delivered.

It was the third successive year in which Jews in the Soviet Union were obliged to go without matza (unleavened bread) for the feast commemorating the escape of the Jews from Egypt.

The baking of matzo has been banned in Soviet state bakeries since 1960, along with the baking of Christian Easter cakes, known as kulich.

This year, Soviet authorities permitted the Moscow Central Synagogue to rent a small bakery on the outskirts of the city to bake matza from flour supplied by the congregation. The bakery, however, could produce only 4,000 pounds of matza for Moscow's 500,000 Jews.

Moscow's Chief Rabbi Yehuda Leib Levine, granted a dispensation last week under which Jews who could not get matza could eat beans or peas during Passover. Both vegetables, particularly beans, are scarce in Soviet markets, as is flour.

The Soviet press continued a campaign to discourage acceptance by Soviet Jews of gift parcels containing matza from foreign countries. The newspaper Soviet Moldavia quoted two Jews as saying that such gifts amounted to "ideological subversion" and "revived the myth of anti-Semitism" in the Soviet Union.

Soviet Moldavia reported approvingly that 49 foreign gift parcels, containing clothing as well as matzoh, were 'rejected' by the addressees. Close to 150,000 pounds of matzoh are estimated to have been shipped to Russia from Canada, the United States, Britain, Denmark and Israel, but deliveries are reported to have lagged.

PARTIAL REPUDIATION

NEW YORK (CJN). — The New York Times on Monday published the following editorial, titled 'Antisemitism in USSR':

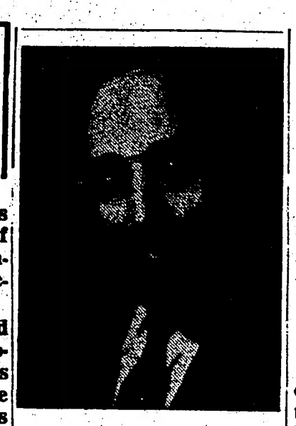
Belatedly and under the force of worldwide indignation expressed by Communists and non-Communists alike, the Soviet Government has moved to repudiate some of the cruder anti-Semitic aspects of a book published in Kiev last year in the Ukrainian language. The book, "Judaism Without Embellishment," is so patent an example of racist hate-mongering that even such prominent Communists as Gus Hall in this country and John Gollan, the leader of the British Communist party, were moved to public protest. This crude piece of virtually Hitlerite propaganda was published by the Ukrainian Academy of Sciences and carried an endorsement as a "profound and substantial work . . . which contains a tremendous amount of factual material, conscientiously and scientifically analyzed."

The disabilities placed upon those who would observe religious ceremonies in the Soviet Union are many, and by no means restricted to Jews. But incidents such as the publication of this book and the extensive efforts made to deny matzohs to religious Jews during this and previous Passovers indicate that special passion and animus are being brought to that part of the Soviet struggle against religion which deals with Judaism and the Jews. The partial recantation of the Ukrainian tract suggests that not everyone in authority in the U.S.S.R. feels the same way.

ZIONIST WOMEN INVITED TO USSR

TEL AVIV, (CJN) — The Soviet Ambassador to Israel, Michael Bodrov, invited Wizo leaders for a fortnight's visit to Russia in the spring or autumn of this year to visit children's and women's educational institutions. The invitation was in the form of a letter to Mrs. Raya Jaglom, Chairman of the World Wizo (Women's Zionist Organization) Executive, from the Committee of Soviet Women in Moscow.

The Executive has accepted the invitation, and the date will be fixed within the next few days.



GUEST OF HONOR — Dr. Louis Finkelstein, chancellor of The Jewish Theological Seminary of America, who will be the guest of honor at Toronto's Beth Sholom's 18th annual dinner on April 5th.

TORONTO JEWRY TO DEMONSTRATE ON THURSDAY

HUGE TURNOUT IS PREDICTED

An urgent call to Toronto's Jewish community to turn out for next week's Warsaw Ghetto Uprising Rally and Demonstration at the Beth Tzedec Synagogue, was issued this week by the Canadian Jewish Congress. The rally will take place at Beth Tzedec on Thursday evening, April the ninth.

"This year's Observance, in addition to honouring our six million martyrs and the Ghetto heroes, is to be one of the memorable occasions in our community life," said Meyer W. Gasner, Chairman of the Central Region of Congress, announcing that the Jewish community is being called on to demonstrate at the rally its "concern and protest" against the spread of hate literature.

Mr. Gasner confirmed that the principal speaker, Sydney M. Harris, Q.C., National Chairman of Joint Community Relations Committee of Congress and B'nai B'rith, will make public on the evening of Thursday, April 9, "the identity and the connections" of those responsible for the spread of the neo-Nazi hate leaflets in Toronto, Montreal and other centres in recent months.

Principal speaker in Yiddish at the event will be famed Warsaw Ghetto Fighter Vladka Meed, now of New York, who will speak on "The Wounds Can Never Heal."

The program will include a message from Dr. Stuart E. Rosenberg, Rabbi of the host synagogue; lighting of memorial candles by pupils of Toronto's Jewish schools; a dramatic recitation by pupils of the Peretz School; songs by the Beth Tzedec Choir, under direction of Gordon Kushner; the chanting of the El Mole Rachamim by Cantor Joseph Cooper of Beth Tzedec Synagogue.

NEW NASSER THREAT

CAIRO — Dictator Abdul Nasser on Friday dismissed the "menace of Israel" and told the inaugural meeting of Egypt's new National Assembly that the "danger of Israel's existence is that of imperialism, which is behind her," according to Cairo Radio last night.

In a three-hour speech, Nasser declared, "We don't take Israel into account any more.... she is worth nothing to us. As soon as imperialism is destroyed, Israel will cease to exist."

"Israel will no longer be able to escape its fate when there is victory over imperialism in the world," Nasser stated. "When we decide to go to war against Israel, we must know that we must plan for more than Israel; only if we hit those behind Israel or paralyse them will we emerge victorious."

Nasser devoted 15 minutes to Israel, declaring that the "danger of Israel lies in her ambition to expand and convert the Arab people from the Euphrates to the Nile into a mass of refugees."

Egypt's three main enemies he listed in that order as imperialism, Israel and world Zionism, and reactionaries.

In his remarks on Israel, Nasser repeatedly referred to the "Israel enemy."

• Commentary •

By M. J. Nurenberger

GHETTO REVOLT

"The future enters into us in order to transform itself in us, long before it happens." (Rainer Maria Rilke, as quoted by John Hersey's hero in The Wall.)

Now, after twenty-one years, the glorious Warsaw Ghetto Revolt may seem to us — especially to the younger generation — as something of the distant past, almost pre-historic. To a certain degree, it is — though not exactly pre-historic, but part of a different planet.

* * *

To those of us who never have lived under the boot of dictatorship nor ever had the taste, the feeling which John Hersey describes so movingly in The Wall (a mother in the ghetto comforts her hungry child, destined to die, with a lullaby) — all this IS of another world. For how can anyone who has not lived under Hitler understand one who had?

The world in which the Warsaw Revolt was born (and there were other uprisings in eastern European ghettoes) indeed belonged to another planet. Men, women, children were condemned to die without any reason — only because, according to certain rules of society, they supposedly "belonged" to a certain "race". People who had believed all their lives in law and justice as part and parcel of human behavior suddenly discovered that everything they had learned was in vain: to obey the law was to die, was to act against the Divine command. Legality belonged to the devil; revolt was God's. Obedience to authority was cooperation with Satan; resistance was from Heaven.

* * *

How do people react is such an environment? Dimensions are not those taught us in school, morality is not ours. Suddenly it is as though Mephistopheles has taken over, and he taunts the remnants of the Warsaw Jewish community; where is God?

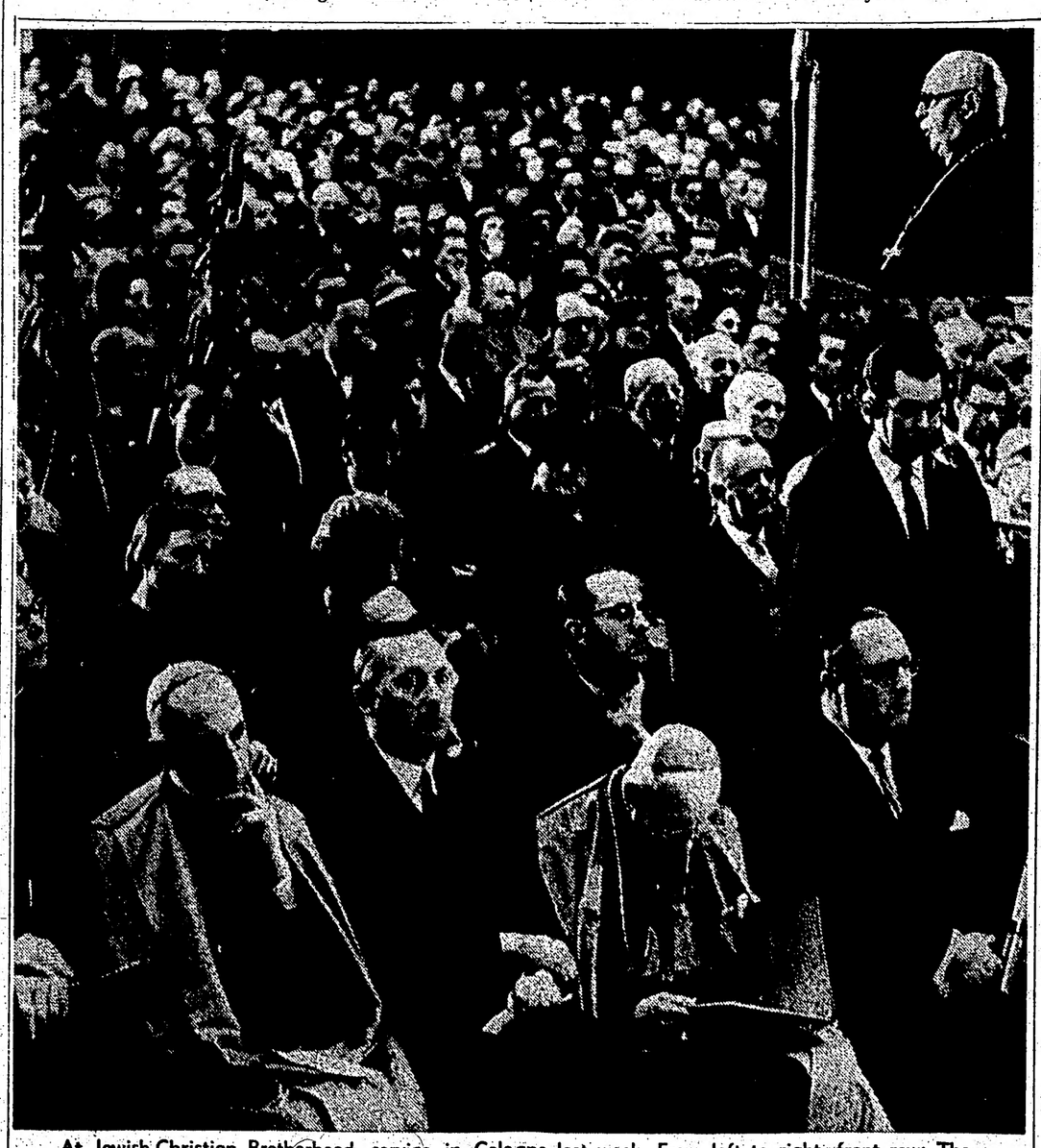
* * *

I believe that the leaders and fighters of the Warsaw Ghetto Revolt, in all their manifestations of resistance to Nazi tyranny, were the most profound believers in something far beyond our understanding and logic. For ordinary heroes of war usually are contented to conquer bodily. Those who fought in the Battle of the Warsaw Ghetto, however, expected one reward only: to receive the blessings of heaven and to be remembered by posterity.

They held at bey the German war machine for six weeks, longer than the French army had at the Maginot Line. But we, not they, saw the dawn of a new era and the end of Nazi tyranny. Thus, when they fought and died, they must have wanted us to remember what one Hasidic rabbi said about the martyred Jews of Poland (in the words of a talmudic tale of martyrology): "Only the parchment, the skin has been burned; but the letters (the souls) are here, hovering over us."

* * *

These souls are with us — so long as we remember that this supposedly different planet could become a part of our lives unless we destroy the Eichmanns and the Hitlers within us. For this they fought and died in Warsaw — just for this, for the difference between beast and man, within man.



At Jewish-Christian Brotherhood service in Cologne last week. From left to right, front row: The Papal Nuncio in Bonn, Befile; Dr. Max Adenauer, (son of the former chancellor); the famed Augustine Cardinal Bea; Dr. Theo Buraven, Lord Mayor of Cologne. Inset: Dr. Wilhelm Staehlin, Evangelical bishop and leader addressing meeting. *(Read moving story on p. 4)* Photo: Inge Deutschkron, IN.

EITZ CHAIM GRADUATION MONDAY

96 Students will receive their certificates from Toronto's Eitz Chaim Junior Day High School at the biannual Graduation ceremonies, this coming Monday, April 6, at 8 p.m. at the Auditorium, 1 Viewmount Avenue.

The 1962 graduating class comprises 55 and the 1963 class 41 graduates.

Guest speaker will be the well-known orator, Dr. Immanuel Jakobovits, former Chief Rabbi of Ireland, now Rabbi of the Fifth Avenue Synagogue in New York.

Eitz Chaim Day School is considered one of the outstanding schools on this continent. Its unique success can be gauged by the fact that the percentage of its graduates continuing their higher studies in a Yeshiva or Beth Jacob High School (94%) is virtually unequalled.

"The spirit of devotion and love for Torah and the individualised approach to the students are responsible for this rare success of any Jewish Day School", principal Rabbi Chaim Nussbaum told The Canadian Jewish News.

OTTAWA: THE MODEL JEWISH COMMUNITY

• First of a series of *Canadian Jewish News* supplements presenting the JEWISH CENTRES in this country

will appear
Friday, May 15th
on the eve of Shavuot.

• This Special will contain

the full history of Jewish Ottawa and describe its rise to the present status of a noble community.

B. AIRES JEWS IN PROTEST

BUENOS AIRES, (JCNS) — Jewish leaders in Buenos Aires believe that presentation of the play "The Merchant of Venice", by the Shakespeare Festival Company in its visit to the city, will add "more fuel to antisemitic fire", the magazine "La Luz" stated.

After pointing to the manifestations of antisemitism in Argentina during the last three years, the magazine, in a leading article, said: "Shakespeare wrote many other fine plays, and it would be a splendid sign of human understaiding to substitute one of them".

The company, sponsored by the British Council is touring South America with Sir Ralph Richardson and Miss Barbara Jefford. The other play chosen by the company is "A Midsummer Night's Dream."

(Also see Editorial Page 4)

NO FEAR OF NASSER

LONDON, (JCNS) If Egypt were to declare war on Israel the result would be the same as in 1948 and 1956.

This was the assurance given here by Israel's Minister of Labous, Yigal Allon, when he spoke at a J.P.A. dinner held in his honour at Grosvenor House.

"I would remind Nasser and his colleagues, who boast of their long-range missiles," Mr. Allon told the 1,100 guests, "that the distance from the banks of the Nile to any point in Israel is exactly the same distance from any point in Israel to the banks of the Nile".

Mr. Allon said that he did not believe that the day the Israelis began pumping the Jordan waters would spell "zero hour" for an Arab attack. If the Arabs felt strong enough they would attack anyway, without need for a pretext.

If they were not ready they would not attack, even if pumping began. "So, ladies and gentlemen, let up pump!"

ISAAC TOUBIN

RABBI HUGO GRYN

LAVY M. BECKER

CJC CONFERENCE

Record Number Of Delegates To Debate Local Problems

A record breaking number of over 300 Jewish community activists in Toronto and throughout Ontario had already registered by the end of last week for the 19th Regional Conference of Canadian Jewish Congress, slated for the weekend of April 11-12 at Park Plaza Hotel, Toronto, it was announced.

This "extraordinary response", indicating that all attendance records for Regional Conferences will be broken this time, shows that the assembly will be the most representative ever, according to Sheldon Kert, Chairman of the Conference Arrangements Committee.

The delegates, representing dozens of organizations in Toronto and communities throughout Ontario, will go into session on Saturday night April 11 with one of the liveliest issues ever to concern the Jewish community in recent years - the question of sources of support for the expanding Jewish Day Schools.

A special report to the Jewish community on the recent upsurge in the spread of hate literature and the measures undertaken to cope with it will be featured at the Community Relations Session scheduled for 10:30 a.m. on Sunday, April 12.

Among other highlights of the conference, whose sessions will take place in the Park Plaza Hotel, Toronto, will be a major session on Jewish Education at 9:00 a.m. on Sunday morning, featuring Isaac Toubin of New York, National Director of the American Association of Jewish Congress, as discussion leader.

The Saturday night opening session will bring before the participants the report of the Commission on Day Schools, established last year by Congress and headed by Judge Harry Waisberg, with J. Sydney Midanik and David E. Newman, Q.C. as his fellow commissioners. Procedures for this session are being determined this week by the Administrative Committee of Central Region.

Other guest personalities announced to date include Lavy M. Becker of Montreal, National Chairman of Foreign Affairs Committee of Congress and member of its Board of Governors, who will speak on "Perspectives in Canadian Jewish Life"; and Rabbi Hugo Gryn of New York, Executive Assistant of the world renowned Joint Distribution Committee, who will speak to the luncheon session on the JDC's wide ranging responsibilities in critical areas.

Another highlight of the proceedings will be a "three-way Communal Services Session Sunday afternoon in which top experts will join with conference participants to discuss "The Next Decade in Youth Services," "The Religious Welfare of the Ontario Community," "Central Campaigns and the United Community."

FIRST JAPANESE HECHSHER

TOKYO, (JCNS) Probably the first Hechsher (kashrut certificate) issued in Japan has just been granted by Rabbi J. Adler, of Tokyo It was requested by the manufacturers of "Ajinomoto", a food seasoning, for a consignment ordered by an Israeli importer.

"Ajinomoto", is entirely derived from vegetable and mineral matter. The manufacturing process is patented and the rabbi was bound to secrecy before the plant manager and two chemists launched into a detailed explanation with the aid of blackboards..

Thorough inspection of the factory (at Bofu, a day's journey from Tokyo) revealed no trace of any trefa or even chometz material.

Ramat Gan Mayor Opposes Reform

JERUSALEM, (JCNS) After declaring "I will rid Ramat Gan of the chametz of Reform by Passover," the Mayor of Ramat Gan, Avraham Krinitzi, has persuaded a senior official of the municipality to discontinue allowing his home to be used for Friday evening services by the town's "Progressive congregation" (Reform).

The congregation, called "Emeth Ve" Anava (Thuth and Humility), is led by a former American Reform Rabbi Melvin Zager. It had been meeting at the official's home since last December.

Dr. Zager said that no other premises were yet in sight, but the 30 or 40 worshippers would "conduct Passover services on some lawn if necessary."

CANADIANS REPORT:

Barilan To Confer University Degrees

MONTREAL — The right to confer masters degrees in the sciences and arts, and doctorates in philosophy in Hebrew studies, was recognized by the Council of Higher Education in Israel, according to a statement issued here by Rabbi S.M. Zambrowsky and Mr. Hyman Bessin, Canadian Trustees of the University. They recently returned from Israel together with Dr Joseph H. Lookstein, the acting President of Bar-Ilan University.

The Minister of Education and Culture, Mr. Aranne, appointed a special committee headed by Prof. Moshe Rachmichlowitz, to examine the study levels at Bar-Ilan University. The committee reported that it was favorably impressed by the standard of work of the students examined and by the high standards of Bar-Ilan University. The Committee's report was accepted by the Council of Higher Education.

It was also announced that the Board of Regents, on behalf of the Education Department of the State of New York, has granted a provisional charter recognizing Bar-Ilan University as an American accredited University in Israel with rights to confer the degrees of Bachelor of Arts, Bachelor of Science, Master of Arts and Master of Science and also Doctor of Philosophy in Hebrew studies in conformity of the rules of the Board of Regents of the University of the State of New York for the registration of institutions of higher learning.

A graduate of Bar-Ilan University, Moshe Ansfeld, received his Doctorate in psychology from McGill University last year, and presently three Bar-Ilan graduates received scholarships to study in three Canadian universities — Queen's, McMaster and the University of Alberta. Bar-Ilan pioneered in establishing a full department in psychology in Israeli Universities.

Do You Know Them?

From time to time JIAS will submit for publication lists of "Relatives Sought" and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS), 152 Beverley Street, Toronto, EMpire 3-7190.

"RELATIVES SOUGHT - NOV. 1963"

2. TEPPERMAN, Peretz, shoemaker, son of Simcha, born in Poland on November 20, 1887, in Canada since January, 1961, last known address 48 Clinton Street, Toronto, is sought by Heinz Kohn, Munich.
5. KACUW, Bela, born in Radom, Poland, in Toronto since 1946, is sought by Fatyga Wladyslaw, Wroclaw, Poland.
6. KADYSIEWICZ, Wolf, in Canada since 1958, born in Radom, 53, shoemaker, son's name Awadia-Meilech, sought by brother-in-law, Josef Wachslight, Brazil.
9. FEIT, Zisel, born in Rzeszow, Poland, came to Canada from Germany in 1948-9, married name Hanower, husband from Lodz, a tailor, last address 168 Major Street, Toronto, sought by cousin, Moishe Kalech now in Tel-Aviv.

"RELATIVES SOUGHT - DEC. 1963"

1. GOLDFARB, Mordechai, in Canada from Israel since 1960, Widower, born in Wiszniowec, Poland in 1912, son of Shaie and Perl, wife Jenta and sisters Esther and Sima, sought by sister, Izabela Galitzka, now in Israel, born in Dubno Poland in 1923.
2. ADLER, Gheluzer, 32, born in Maramure Sighet, Hungary, son of Alter and Esther Kepes, sought by aunt, Ruchel-Lea Tessler, now in Israel.
4. BOZ, Lucian and Marcel, in Canada since 1947, sons of Mendel and Clara, journalists, about 55 and 50 years of age, born in Harlau, Roumania, sought by cousin, Rosa Mihailovici, nee Freitag, born in Harlau, Roumania, 54, now in Israel.
3. GRAJMAN, Joseph, sought by Hana Balsaux, born in Bruxelles, 30, residing in Grivegnee Liege.
5. REIFMAN, Itzhak, 43, born in Komarow, Poland tailor, son of Chaskel and Pesse, in Canada since 1947, sought by Getzel Akerman, son of Shmil-Leib and Chana, now in Israel.
7. GOLDFRIED, Marcel, single, post office clerk, born in Bucharest, Roumania, 1928, son of Marcu and Jerry, nee Weisman, sought by brother, Rubin Goldfried, now in Israel.

"RELATIVES SOUGHT - DEC. 1963"

8. BRANDMAN, Muniu, 38, born in Roumania, engineer, wife Zoia, daughter Brigit, sought by friend, Corneliu Sternberg, 36, son of Nicu and Blima, now in Israel.
9. NEUBERG, Nathan, in Canada from Israel since 1952, born in Piotrkow, Poland, 35, in Toronto or Montreal, sought by friend, Israel Goldschlaeger, born in Roumania, 37, son of Leon and Dwora, now in Tel-Aviv.
10. SCHAECHTER, Heinrich, nicknamed "GANDHI" left Munich for either Canada or the United States. Born in Czernowitz, Bucovina, formerly Roumania and now Russia, 50, married, sought by a friend Schickler, Rachmiel, accountant, 66, now in Haifa.

"RELATIVES SOUGHT - JAN. 1964"

1. WINKLER, Miklos, born in Hungary in 1914, in Canada since 1956, a tinsmith or plumber, sought by friend, Zoltan, Weisz, Winnipeg.
4. FREEDMAN, Shloima, married, born in Radom, Poland, 50, son of Israel, sought by uncle, Szymon Freedman, 60, now in Israel.
7. LEWINSKY, Gustav, born in Odessa, Russia, 59, resided in Bucharest, wife's name Bertha, in Canada since 1947, sought by friend, Andrei Melamed, 62, now in Baltimore.
10. STANYCH, Wronka, born in Poland, about 38, has a daughter 17, sought by friend, Judith Hartach, born in Lwow, 40, now in Israel.

"RELATIVES SOUGHT - FEB. 1964"

1. GOLD, Golda, daughter of Leib and Hana Sanis, nee Avner, born in Mihaileni, Roumania, 70, has five daughters, Iancu, Strul and Avrum, sisters Tzirl and Malca, last heard from Toronto 25 years ago, sought by brother Avrum Cojocaru, now in Israel.
3. LITVAK, Nisel, Gershon, Shepsel and Eliezer, mother's name Risi, from Ludmir-Wolynsk, Poland, sought by Sheiva Gross, of Ludmir, daughter Dwosze, now in Israel.
4. BOBEK, Carlos, Maria and Gusti, somewhere in Canada, sought by Bobek Hans, now in Sao Paulo, Brazil.
11. AIZENBERG, Sandu and Maria, sought by Roza Davidovici, their daughter Anna Kohen resided at 54 Rushton Road, Toronto. Roza Davidovici is now in Israel.
9. ABELES, Anita, born in 1929 in Czechoslovakia, daughter of Zdenka and Walter Abeles, in Canada since 1939, sought by Mrs. Emma Richei, nee Stucki.
14. MARINBURG, Moshe, born in Tel-Aviv, Israel, employed by Joy Gasoline & Oil Service, married, sought by friend, Shimon Akkos.

"RELATIVES SOUGHT - MARCH 1964"

1. WALTON, Henry Gordon, also known as Wolowicz Heinz Gottlieb, last known address 74 Fairmount Avenue, Apt. 2, Ottawa, born in Frankfurt, Germany, February 14, 1922, studied in Toronto between 1952-1957, son of Emanuel-Mendel and Amalie, nee Triwaks, is sought by the United Restitution Organization, Toronto.
4. CUKIERMAN, Simcha and Shifra, from Lodz, Poland, parents Isrul and Esther, sisters Sura, Brana-Brucha and brothers, David, Shloime-Hersh and Benjamin, somewhere in Canada, sought by sister, Brana Birencwajg, nee Cukierman, 48, born in Pulawy, Poland, now residing in Montreal.
5. PRAJS, Leib, Kalman, from Lodz, Poland, grocers, sons of Hersh and Tzurtle, sisters Rushka, Ester and brothers Ezra and Aron, sought by niece, Rose Meadvin, 42, born in Berlin, daughter of Ben and Dora, now in Syracuse, N. Y.
8. KAGAN, Riwa, nee Kleiman, 70, in Canada since 1919, daughter of Avram, sister Mania and brother Morris, sought by cousin, Michael Kapustianski, 71, of Baku, Russia.
9. HOFFMANN, Josef, in Canada since 1957, married, Hebrew teacher, sought by friend Sandor Hutterer, of Sydney, born in Budapest, 59, married, wife Leona and children Francis and Agnes.
11. KURATEWICZ, Stachow, sought by Benjamin Grossman.
13. REIS, Shulem, (Shulem Neuwirt), born in Lezajsk, Poland, 63, brush manufacturer, married, daughter's name Amalia, sought by former wife, Sybilia Hedwig Langer, nee Sas, born in Wieliczka, Poland, 61, daughter of Ignatz Isak and Adela, nee Joachimsman, supposedly residing somewhere in Canada.

CALL TO THE JEWISH COMMUNITY

BY THE CANADIAN JEWISH CONGRESS

Mass Rally and Demonstration

21st ANNIVERSARY

WARSAW GHETTO UPRISING

THURSDAY, APRIL 9 — 8:15 P.M.

(DOORS OPEN 7:30 P.M.)

BETH TZEDEC SYNAGOGUE

1700 BATHURST STREET

Memorial Tribute to the Six Million Martyrs and the Heroes of the Uprising

Protest Demonstration Against Neo-Nazism and Anti-Semitism

PRINCIPAL SPEAKERS

VLADKA MEED — Famed Survivor of the Ghetto Fighters
"THE WOUND CAN NEVER HEAL" (in Yiddish)

SYDNEY M. HARRIS Q.C.
National Chairman of Community Relations, Canadian Jewish Congress
"... AND NOW THE FACTS" (in English)

ALSO FEATURING

DRAMATIC RECITATION AND LIGHTING OF MEMORIAL CANDLES — Pupils of Peretz School
THE BETH TZEDEC CHOIR — Pupils of Toronto Jewish Schools
DR. STUART E. ROSENBERG, Rabbi of Host Synagogue — Directed by Gordon Kushner
— CANTOR JOSEPH COOPER

Join the Tribute to the Martyrs and Heroes
and the Protest — Demonstration Against the Neo-Nazis

at the

WARSAW GHETTO UPRISING OBSERVANCE

at the

BETH TZEDEC SYNAGOGUE

Thursday, April 9, 1964 - 8:15 p.m.

Sponsored by
THE CANADIAN JEWISH CONGRESS
Together with the Congregations and Organizations of the Toronto Jewish Community

Benslow Nursing Home

TORONTO'S FINEST
Highly Recommended For Chronic, Convalescent and Post Operative Cases.

- 24 Hour Registered Nursing Care
- Attending Physicians
- Individual Attention To Special Diets
- Strictly Kosher Food Under Canadian Jewish Congress Supervision
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A SENSATIONAL CJN-JCNS INTERVIEW

by RICHARD YAFFE

Soloveichik: State, Synagogue In Israel Should Be Separated

World's Foremost Halakhic Authority States His Views On Contemporary Issues

The "union of Synagogue and State" in Israel has not worked to the advantage of the religious community there, and Rabbi Dr. Joseph B. Soloveichik believes it could very well be ended. It was, in fact, a compelling reason why he would not accept several invitations to become Chief Rabbi of Israel.

Rabbi Soloveichik is the supreme religious authority of America's Orthodox community, and considered its outstanding authority on Halakha. His views on the subject of separation were given publicly for the first time in an exclusive interview at the Yeshiva University (where he is Professor of Talmud and Religious Philosophy), following the news from Israel that the rabbinical elections had at last been held. "Now I can go to Israel for a visit without arousing suspicions that I am looking for a job," he said with a broad smile.

MUST BE FREE

"One of the reasons why I did not accept the post of Chief Rabbi — and the offer was made to me several times — was that I was afraid to be an officer of the State. A Rabbinate linked up with a State cannot be completely free. I admire the rabbis in Israel for their courage in standing up to the problems there and displaying almost superhuman heroism. However, the mere fact that, from time to time, Halakhic problems are discussed as political issues at Cabinet meetings is an infringement of the sovereignty of the Rabbinate."

He made it clear that he was not advocating separation because of "religious liberalism." "I am not a religious liberal," he said. "It is not for the sake of religious liberty but for pragmatic reasons" that he holds this view. Actually, the whole idea of separation "is against our philosophy and our faith in the fulfilment of the prophetic promise leading to complete redemption. Our total commitment as members of a covenantal and historical community "vis-à-vis" God, and historical community "vis-à-vis" each other is inseparable.

"A State based on agnosticism and secularism cannot fit into this outlook of redemption. If this singularity is obliterated in Israel, then what right is there to apply the adjective 'Jewish' to that State?"

Also, Israel as a religious State makes it possible for Diaspora Jews to counter the charge of "dual loyalty" which is a problem to them — a problem that "cannt be swept under the rug". If Israel "sacrifices its uniqueness as a Jewish State to secularism, then the dilemma of the Jew in the Diaspora — of giving unlimited love to Israel while being loyal to the State in which he lives — will become very embarrassing.

"SUBCONSCIOUS" OF SECULARISTS

"A relationship of a religious and spiritual nature transcending political bounds would enhance and strengthen the bond binding the Jews of the Diaspora to the State of Israel. I believe that this basic verity is known even to the secularists in Israel, and that many of their responsible leaders desire inwardly to be 'coerced' by the religious parties.

"I do not think that many pieces of religious legislation were adopted under genuine political duress. If Mapai had not wanted, for instance, to place marriage and divorce in the hands of the Rabbinate, and if it had sincerely desired that these matters be handled by the secular courts, it could have obtained its objectives despite the religious parties.

"Mapai wanted this to happen. Deep down in their hearts their leaders knew that the State of Israel is unique, and that any attempt to divest it of this singularity would simply remove what is great, precious and fascinating in this State. If I am not mistaken, Ben-Gurion himself told me in Boston that if he had wanted a purely secular State, he would have managed without the Mizrachi."

Rabbi Soloveichik expressed grave doubts as to whether the whole struggle to maintain religious standards through political action was worthwhile. "More might have been accomplished had there been complete separation. Among the modern Orthodox community in America, there is the prevailing opinion that it has been a practical mistake."

First of all, the religious community in Israel would not have incurred the animosity of the people. "The secularists would not have been able to blame us for interferring in Israel's way of life" had not the religious rules and regulations in Israel been promulgated with religious political help.

"If there are no buses on the Sabbath, the Orthodox and Judaism as such are blamed. The type of articles in the secular newspaper (in Israel) with their vicious attacks on the rabbis, on Orthodoxy and religion are reminiscent of 'Der Stuermer' and 'Angriff' of Hitler's days.

"These venomous and vitriolic attacks are disturbing to me. When I suffer from insomnia and lie awake in bed, I frequently think of this and I ask myself: Was it necessary to have this?

'When Moshe Shapira (the Israeli Minister of the Interior) said that separation might be advisable and preferable, I told many of my friends that he was right. " (Mr. Shapira made the remark during a discussion in the Cabinet over the Conservative movement's complaint concerning refusal by a rabbinical court to accept a divorce written by a Conservative rabbi in America).

PRACTICAL REASONS

It would have been the State, not religion, which would have suffered by separation, declared Rabbi Soloveichik. "Its own image would have been tarnished.' He said he had advised "the men of Mizrachi not to press for religious legislation for practical, utilitarian reasons.

"In cultural, educational and spiritual projects, we could manifest to the secular community that Judaism consists both of Halachic disciplines and all-embracing Judaism, giving self-fulfilment and meaningfulness to their lives. People would have looked up to us as religious leaders and would not have accused us of acting as politicians.

"I frequently debate with myself whether, indeed, we were obligated to make the great sacrifice of exposing ourselves to vilification and slander in order to save some secularists from contracting Halachically illegitimate marriages. Ninety-five per cent of the population would comply with the Halachic code of marriage and divorce, even if it were not sanctioned by the authority of the State.

"Mapai's constant threats to abandon the present system if the religious parties are not ready to conform with certain policies are very irritating and annoying. I would tell the Mapai leadership that, while religion will prosper without the backing of the State, the State would suffer if the religious spiritual aura were dispelled."

I asked Rabbi Soloveichik to comment on the cable sent on March 5 to the Israeli Prime Minister, Mr. Levi Eshkol, by seven major American organisations, including the rabbinical and congregational bodies of the Conservative and Reform movements, urging him to resist pressures by 'extremist religious groups' in the United States supporting legislation that would abridge religious freedom in Israel.

He replied that he was critical of the statement. He said that it speaks of extremists, "of people throwing stones in Jerusalem and painting swastikas in New York, and in the same breath they speak of Orthodoxy in general. I don't mind the appellation of extremist, but I do object to being blamed for policies and actions we have never endorsed and always opposed."

"They (the signatories) have never stated precisely what they want of us. On the question of missionaries, what do they demand of us? We have never asked for the closing of Christian schools in Israel, or for legislation or injunctions against missionaries working with adults." But missionary activities in the slum areas, where they "utilise the poverty and ignorance of the people — many of these people have never had any contacts with Christians and don't know what Christianity means — to snatch minors, should be curbed. If they (the seven signatories) misunderstood us on this, they could have picked up the telephone and asked us our views.

"To say that we are ready to curb the basic rights of the non-Jews in Israel is a false accusation."

Rabbi Soloveichik said that there was a concentrated effort on the part of the churches in Israel to give the impression that they were not a foreign element in the State but part of its life. To show this, one of the churches even preached its Christmas sermon in Hebrew. This was to create the impression that Christianity was a normal expression of Israeli culture.

"Is it proper to sit by and endorse this, or is it proper to make our feelings felt about it?"

JEWS & THE VATICAN

"With respect to Conservative divorces, neither I nor Rabbi Klavan (Rabbi Israel Klavan, executive director of the Rabbinical Council of America, who was present at the interview) have ever taken a position on Conservative divorces. We have our opinions, but we have never expressed them, nor have we ever advocated a position or attempted to guide the Israeli Rabbinate on the matter."

He said that members of the Rabbinical Council had made statements on the subject, but he had been critical of them. "I have said that statements such as these complicate matters. Problems of divorces are to be treated and resolved in Halakhic categories. Any attempt to inject political overtones into the controversy leads to confusion and cast an unfavourable reflection on the religious community".

I asked him why he opposed Chapter 4 of the schema which was put before the Ecumenical Council last autumn. He replied that he considered the approach to the Vatican as wrong. "What the Catholic Church has in mind is the unity of the world's Christians, not mankind as such. How do we come into a section on ecumenism relating to the Christians? Jews do not revolve in their orbit. I have no quarrel with the Catholic Church. They may place the destiny of the Jews within the frame of reference of Christian theology. That is their business. What I can't understand is why Jews should plead for this doctrine to be adopted.

"Each religious community has the right to be committed to its own theology. They should meet as equals. We should not suggest changes in their liturgy and catechism. That is their problem.

"Let the Church publish a declaration of human rights applicable to the Jew, the Chinese and the Negro."

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The rabbis' rabbi, Dr. Joseph B. Soloveichik of Boston: not involved in Ecumenical discussions.

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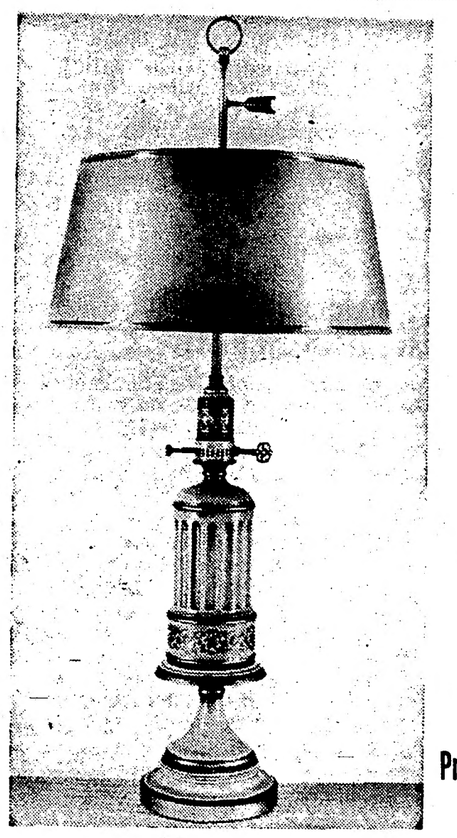

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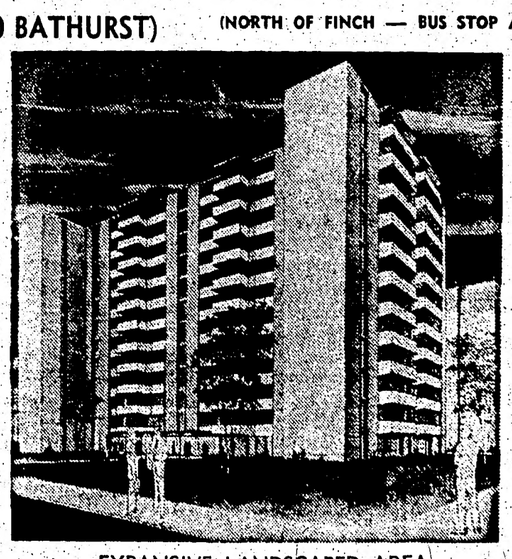

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CRUCIFIXION

ARCHBISHOP: WHY BLAME THE JEWS?

LONDON, (JCNS) "It is always wrong when people try to lay the blame upon the Jews for the Crucifixion of Jesus Christ. In the event, the Roman Governor was no less responsible for what happened."

This is stated in a letter from the Archbishop of Canterbury to the London Diocesan Council for Christian - Jewish Understanding, on the responsibility for the Crucifixion. The Council, with the support of the Church's Ministry Among the Jews, requested the Archbishop to make a statement on the subject.

In his statement, Dr. Ramsey continues:

"The important fact, however, is that the Crucifixion was the clash between the love of God and the sinfulness and selfishness of the whole human race. Those who crucified Christ are in the true mind of the Christian Church representatives of the whole human race, and it is for no one to point a finger of resentment at those who brought Jesus to his death, but rather to see the Crucifixion as the divine judgement upon all humanity for choosing the ways of sin rather than the love of God."

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TROUBLE IN SOUTH AFRICA

JEWS AND NATIONALISTS

No one suggests that the ugly outburst of antisemitism from members of the Nationalist Party in the South African Parliament reflects the views of the party's leaders. But unless the leadership dissociates the party from these outbursts, unpleasant consequences might easily result. For one thing, the antisemitic fringes of the party, numerically not insubstantial, are bound to interpret silence as acquiescence and possibly as sympathy.

Moreover, the Jewish issue might become a live question in a country which already has enough problems on its hands.

What, then, is the solution?

The remedy lies in the hands of the Government and the Speaker.

Explicit denunciation of these quite unparliamentary outbursts would put the whole matter in perspective and nip the controversy in the bud.

On the other hand, failure to take this step might sow suspicion and set in motion processes which may become difficult to arrest.

ILL TIMED

SHYLOCK IN ARGENTINA

The British Council is an English Government-sponsored body whose main function is to spread British culture throughout the world. It works in close collaboration with Britain's Foreign Office, and it might be supposed, therefore, that a feeling for displomacy would pervade its activities. Unfortunately, — and not for the first time says England's Jewish Chronicle, — it is necessary to draw attention to a serious display of tactlessness.

Under the Council's auspices the Shakespeare Festival Company, led by Sir Ralph Richardson, is touring the principal States of South America presenting "A Midsummer Night's Dream" and "The Merchant of Venice."

While no one will doubt the literary quality of these two masterpieces, the performance of "The Merchant of Venice," however intelligently and humanely it is handled, is bound to be resented by the Jewish communities and especially in Argentina, where antisemitic incidents have produced considerable sensitivity.

The character of Shylock has so often been made the excuse for antisemitic gibes that it will require more than Sir Ralph Richardson's talents to eliminate the impression that the British Council has gratuitously, though unwittingly, offended Jewish susceptibilities. With the almost inexhaustible treasure of British drama to draw from it is difficult to find any possible justification for making a selection of this nature.

Warsaw Ghetto Uprising
Drawing by Rafael Chwoles

Theatre, Film, Music

the lively arts • By D. COHN

● Mort Sahl, closing out the week on the daytime panel of To Tell The Truth, couldn't suppress an observation. "This," he said, "is like being on Meet The Press. You ask people questions and they evade them. Then you vote for them."

● What Greek customs officers mistook for hand grenades turned out to be only Israeli avocados sent to the film star, Anthony Quinn, by the Israeli Minister of Agriculture, General Moshe Dayan.

The parcel arrived last week at Canea, on the Island of Crete, in the Aegean, where Quinn is playing in the film, Zorba the Greek, based on the novel by Nicos Kazantzakis.

He asked Michael Cacoyannis, the film producer, to explain what this exotic fruit really was, but the customs officers then asked why they had been sent by a general. It took some time for Quinn to explain that Moshe Dayan was the father of Yael Dayan the novelist, who now is working with him on the production of the film and who ordered the fruits from her father.

Still unconvinced, the officers required the advice of a doctor to certify that the avocados were edible and could be delivered to Mr. Quinn without anger to his health.

● Brendan Behan once said at a YMHA Poetry Center: "The Hebrews and the Gaels have much in common Both are exotic enough to be interesting and not foreign enough to be alarming.' And he said of New York theater audiences: "Ninety-seven Saint days a year wouldn't affect the theater, but two Yom Kippurs would ruin it." Behan discussed Israel's manpower shortage on the farms: "In Ireland we try to turn gag-men into scientists; in Israel it's the reverse."

About his trip to Toronto, Behan said: "On Monday Mayor Nathan Phillips gave me a pair of gold cufflinks, and on Wednesday they gave me a pair of steel handcuffs. I wonder which of these is the proper credentials for a writer. The cufflinks are an honor; the handcuffs show I'm not a statue yet." When he celebrated his 40th birthday, he beamed: "Frankly, the way I've lived, I never thought I'd make it."

● Debbie Reynolds missed previews of her "Unsinkable Molly Brown." She had to attend her daughter's induction into the Brownies.

● A producer watched a new show and announced, "I like those songs except for two things—the words and the music."

● Irwin Shaw, the novelist, said recently, "I've reached the age where so many of my friends are dying that I always carry a black tie in my luggage now."

● Oscar Levant asked one of his daughters: "Lorna, do you have total recall." When she nodded, Levant said, "You're going to write a terrible book about me someday."

● When Sy Feuer, co-producer of Little Me, went to see Sid Caesar and Virginia Martin, who are touring it (several weeks ago in Toronto), Miss Martin told him: "Guess what? A Hollywood producer has been in touch with me to come to California and make Westerns and other kinds of sandwiches."

● Sophie Tucker, the "red-hot Momma", will set up a Sophie Tucker Maternity Clinic in the Israeli settlement of Beth Shemesh, which already owns a Sophie Tucker Youth Center and a Sophie Tucker Forest.

● Abbe Lane has suffered a mild nervous breakdown last week, which forced her to cancel an appearance with her husband, Xavier Cugat. She is being cared for by relatives in Brooklyn.

● Brief, Jewish funeral rites were held for Peter Lorre, who died last week.

The veteran actor had rebeled, at first, against being cast as the monstrous villain, but success changed his attitude. "The only person who sees me smile," he said, "is my bank teller." He even began referring to himself as The Creep. He once told his host at a party, "What lovely arms your wife has. Do you mind if I bite them?" "Not at hall," said the host, who later heard his wife scream, and then Lorre's report to him, "Delicious."

germans remember

CARDINAL BEA, PROTESTANT LEADER AT COLOGNE BROTHERHOOD RALLY

by INGE DEUTSCHKRON

COLOGNE (CJN). — The Cologne Fair Congress Hall was not large enough to contain all the people who were eager to attend the assembly held to mark the end of the "Week of Brotherliness". 9000 people turned up — but only 4500 could be admitted. The invitation to the assembly to mark the closing of the Cologne "Monumenta Judaica — 2000 years of Jewish History and Culture in the Rhineland" exhibition and the "Week of Brotherliness" emanated from the German Coordination Council of the 36 Societies for Christian-Jewish Cooperation. It was held under the motto "Why are you standing outside?". This appealed to far more people than had been expected — eloquent proof that there is an active desire for brotherliness.

Brotherliness means the acknowledgement that we are brothers — a situation in which we have been placed without having a hand in it ourselves, not one in which we have put ourselves deliberately or voluntarily.

Professor Ernst Simon from the Hebrew University in Jerusalem tried to show that none of the religions could lay claim to being the only one to bring salvation. In Jewry too the view was once held that only the chosen people "were on the true, straight path, whilst all the others had the right intentions but had wandered onto the wrong path." Later the Jews had come to understand the meaning of the existence of the religions side by side: "Thou art God and there is no God beside Thee, but it detracts not from Thy honour if others serve others, for the intentions of their hearts are turned towards Thee" (Hebrew-Spanish philosopher Ibn-Gabirol).

The German Cardinal Bea, who is over 80 and came from Rome to attend this meeting, spoke of the efforts of his church to find a relationship with the Jewish religion. The Ecumenical Council had a document laid before it by the late Pope John XXIII, which set out the relationship between Christians and Jews. It will be discussed shortly by the Council. Its motivating spirit is that every human being has the inalienable right to fulfil the will of God accord to the rule of his own conscience. "Innumerable barriers which still exist have to be pulled down gradually, innumerable divisions have to be removed".

With these words, Cardinal Bea ended the Cologne meeting in exactly the same spirit which the Jewish religious philosopher Martin Buber had appealed to in his message of greeting.

BRANDEIS ROCKED BY DATING PROBLEMS

UNIVERSITY UNDER JEWISH SPONSORSHIP FACES CRISIS OF MORALS. — STUDENTS, ENCOURAGED BY HARVARD NEIGHBOUR, DEMAND 'FREEDOM' TO RECEIVE GIRL FRIENDS AT DORMITORY ROOMS. — PARENTS ALSO WORRIED ABOUT "INTER-FAITH" DATING.

By TRUDE WEISS ROSMARIN
CJN—JCNFS staff writer

WALTHAM, Mass. — Taking a leaf out of the rebellious book of their neighbours at Harvard, students at Brandeis University are defying the rule that a male student playing host to a girl visitor in a domitory room, must leave the door open. Several hundred students announced that "co-eds will be invited into the rooms of male students and the doors will be closed."

Like other universities, Brandeis does not admit male visitors into the girls' dormitory rooms, limiting them to the social halls. This, however, provides little assurance for anxious parents, who take no less dim a view of co-eds visiting male students when the doors are closed, than they would of the reverse situation.

At Harvard, and at other universities, the students came out victorious. The academic staff did not like it, but they are faced with a situation where the students, abetted by the prevalent climate of permissiveness, have the upper hand.

FIGHT FOR "RIGHTS"

As for the argument that co-education makes it more difficult to maintain conventional standards of morality on the campus, Brandeis University officials say that the situation might be worse if the university were not co-educational. In any case, it has been argued, men's and women's colleges are so near each other, that students can easily date members of another college if their own is not co-educational.

While the Brandeis University students are still fighting for what they term their "most elementary rights as adults, "New York's Columbia University students recently scored a major victory when the men's dormitory rooms were opened to women visitors on Saturday from 7 p.m. till mid-night, doors to be left open or closed at the hosts' discretion. The Saturday evening hours replace the previous ones of alternate Sundays between two and five p.m., which the students rejected as unsuited to their social needs.

INTERDATING PREVALENT

The most agonising problem of Jewish high school and college youths attending non-denominational institutions of learning is "interdating," with the girls carrying the heaviest burden How can you refuse to attend the school dance as the date of a classmate who is not Jewish? is a question that troubles hundreds of thousands of Jewish teenagers.

With the hard and merciless logic of youth they ask their parents: "Why do you preach interfaith brotherhood and oppose the segregationism of Jewish day schools, when you won't let me go on a date with a non-Jew? Is it not prejudiced and segregationist to refuse social contact with non-Jews?"

SELF-SEGREGATION CRITICIZED

Most teenagers deride the notion that there is but one step from inter-dating to inter-faith marriages. They argue that their parents just do not know what it means to expose oneself to social ostracism by practising what cannot but appear as "prejudiced behaviour." The growing trend of American Jews to move to suburbs with large or majority Jewish populations is still gaining momentum and is proof of the parents concern to make some effort to prevent against interdating.

Obviously, more thoughtful young people say, it does not make sense to fight against discrimination against Jews by resort hotels and social clubs when the U.S.A. Jewish community practices social self-segregation as a defense against inter-marriage.

Frustration is an indispensable experience on the road to maturity, many educationists and psychologists now argue. They suggest that the unreasonable demands of middle-class college youths are the result of "spoiling". What with the special inclination of Jewish parents to indulge their children, "the spoiled style of life" is especially rampant among Jewish youths although, thanks to distinctive Jewish group controls, it does not usually manifest itself in anti-social behaviour.

YOUTH "SPOILED"

A sure sign of coddling youth, according to many educationists, is the new vogue of summer vacation tours of Europe, Israel and, even, the world. Many Jewish parents who used to work in the summer to earn money to pay for their schooling in the winter now deprive themselves of a holiday for the sake of sending their teenage children on overseas tours.

Priced at about $1,000, without extras and not counting the cost of the extensive wardrobes, teenage vacations are unduly expensive. It is one of the status values of "too much too soon" which most parents and educationists oppose, but which nobody seems to be able to change.

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pages from history

Jewish Coats Of Arms

It was towards the end of the twelfth century that coats of arms were introduced among the nobility.

The knights in the Crusades, covered from head to foot with armour, found it useful to wear a symbol or badge on the flag flown from their lance, on their tabard (a kind of shirt worn outside their armour) and on their shield. The badge was first introduced on the tabard or shirt. That is how the phrase coat of arms arose.

As Jews had no place in the feudal system they could not use these devices, although for some time they were ranked with the nobles and had the right of deciding their disputes by duel. But rich Jewish families must have used these devices, for a number appear on heraldic seals.

At the time of the Marranos (secret Jews) during the Spanish Inquisition, coats of arms, became more widespread. When a Jew became officially converted he was generally adopted by some noble family and thereby obtained the right to bear the family arms.

The seals of Kalonymos ben Todros, last Jewish "lord" of Narbonne, at the beginning of the fourteenth century are among the earli est recorded. In 1662 a coat of arms was granted to Bassevi von Treuenfeld.

Buber: Religions Will Never Agree, But Men Should

Martin Buber, the great Jewish religious philosopher, sent a message of greeting in which he applied the idea of brotherliness to the great religions of the world: "It cannot be a question of the religions of the world coming to an agreement about their dogmas. This is not up to them and in any case they would not succeed: it is a matter for God alone. It can only be a question of the religions of the world drafting a joint plan to save humanity from destruction and carrying it out. For this is the charge which has been given them".

The Chairman or the Coordination Council, Pastor Dr. Freudenberg, and the Lord Mayor of the City of Cologne, Theo Burauen, welcomed those who had come to take part in the assembly and expressed their gratification that for the first time outstanding representatives of the three religious communities were speaking together to an audience of this kind in the German Federal Republic.

The hall was symbolically decorated with the colours of the City of Cologne, red and white, flanked by the national flags of Israel and the German Federal Republic.

What moved those taking part even more than the spoken word was the singing of the choir of the Berlin Jewish Community, who rendered the 118th Psalm in Hebrew: "The Lord is on my side: I will not fear: what can man do unto me?... The curious melodics of Jewish music gave the words of the psalm an emphasis which could not fail to impress all who listened. This singing and other choral contributions by a Cologne children's choir and the Cologne Cathedral Choir were the climax of the assembly and underlined the words of the speakers.

Basically: There Is Still No Brotherhood

The institution of the "Week of Brotherliness" should be regarded as proof that basically there is still a lack of real brotherliness. This was the view expressed by the retired Evangelical Bishop Professor D. Dr. Wilhelm Stahlin. People still find it easier "to embrace the whole world" than to proffer their hand to their inconvenient neighbour. Brotherliness, however, must not exclude diversity.

Cardinal Bea: Vatican Document Is "Historic"

COLOGNE, (JCNS) Cardinal Bea, the head of the Vatican Secretariat for the Promotion of Christian Unity, was the main speaker at a public meeting organised here last week to mark the closing of Monumenta Judaica, the exhibition of 2,000 years of Jewish history in the Rhineland, and the end of Brotherhood Week.

The meeting, attended by more than 4,500 people, was organised by the Co-ordinating Council of German Associations for Christian-Jewish Co-operation and the Cologne municipality.

Cardinal Bea stressed the importance of the document submitted to the Ecumenical Council in Rome on relations between all denominations, and the need for a clarification of the Christian-Jewish relationship, on which a special document was being prepared for submission to the Ecumenical Council. One had to recall the "tragic fruits" of antisemitism during the Nazi period to appreciate the historic importance of this document, he said.

He also referred to the State of Israel and her President, Mr. Zalman Shazar, the first time the Jewish State had been mentioned in a public pronouncement by a leading representative of the Catholic Church.

SERMON FOR THE WEEK

THE SONG OF SONGS

Shir Ha-Shirim, the Song of Songs, which is reserved for reading during this Festival, was accepted among the sacred books of the Bible only after much hesitation and argument. And the reason for the hesitation is not difficult to understand.

In spiritual quality it seems to be completely lacking; it is neither intellectually edifying, nor does it provide ethical guidance for right living. A surface reading reveals nothing but an erotic love-poem of the most secular kind, in which nothing is censored and nothing barred. Yet no less an authority than Rabbi Akiba was able to declare: "All songs of the Bible are holy, but the Song of Songs is holy of holies."

For behind its words the rabbis saw an allegory on the relationship between God and Israel. Israel is the rustic maid of the Song of Songs who, despite the persuasions and temptations of the nations, remains faithful to her shepherd lover, God. In the language of religion, it portrays man's ecstatic encounter with God.

As such, it adds an essential ingredient into the overall spiritual message that the Bible was intended to convey. The life-stories of our ancestors, the early origins of our world and our people, and the practical commandments of Jewish life as conveyed in the Five Books of Moses provide the precept and example of disciplined and colourful living. The later historical books of the Bible delineate the march of a people along the highways of the ancient world, and reveal God as the Lord of history. The prophetical books ring with the great moral imperatives that still challenge the complacency of men. Our intellectual faculties are stimulated by books such as Job and Kohelet. Together they form a massive and comprehensive compendium of teaching for the life of man.

Yet, for all that, without Shir Ha-Shirim, they are not complete. For religion that lacks the ecstatic quality of love is as flat as a chemical formula. It is, indeed, characteristic that R. Akiba, who learned the power of love through the self-sacrificing idealism of his beloved wife, Rachel, and who expired joyfully as a martyr with the love of God on his lips, should have recognised in the passionate outpourings of these lyric poems the "holy of holies" of Judaism.

Knowledge of God through the power of mind, ethical and moral perfection through exercise of the moral will, acknowledgment of the guidance of God in the events of our times, these are undoubtedly the great themes of the religious life. But the Song of Songs is holy of holies because it emphasises the importance of being completely possessed and absorbed by its ideal.

In every sphere of human endeavour it is this added element of enthusiasm and rapture that spells the difference between achievement and failure. It is not enough to pay homage to the values we profess or the beliefs we cherish; they must be pursued with a passionate conviction if they are to live and flourish.

This is the keynote that Shir Ha-Shirim supplies; it is something that we direly need in our Jewish life today. We lack that "Hitlahavut" — as the Chasidim call it — the warmth, the fire, the passion for Jewish living; and we lack the "Mesirat Nefesh," dedication to the point of self-sacrifice that was once our glory. And where there is not consecrated purpose to living, there is, of necessity, moral disintegration and decay. These qualities we must recapture, for they are the mainstay of a living people with a living faith.

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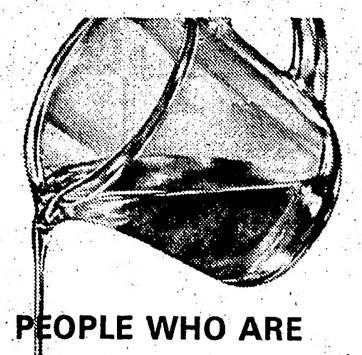
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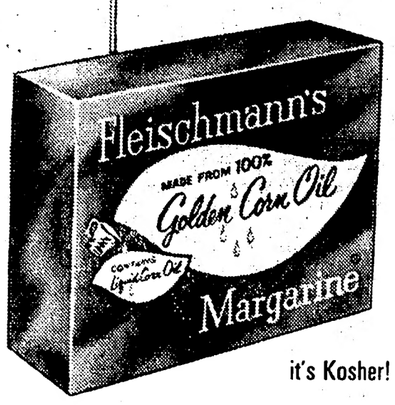

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TORONTONIAN SERVING IN ISRAEL. — Esther Fleischmann of Toronto among immigrant children.

TORONTO GIRL HELPS ISRAELIS

JERUSALEM:- Now in her third and final year at the Hebrew University's School of Social Work, Esther Fleischmann, formerly of Toronto, is seen in picture above with some of the young immigrant children among whom she does field work during her course of study. Esther is the daughter of Mr. and Mrs. Joseph Fleischmann of Toronto, both of them active in Jewish communal affairs. Her sister, Rochelle, is also enrolled at the Hebrew University.

Esther was a student at the Toronto Hebrew Day School, graduated from Vaughan Road Collegiate, and attended York University. During a visit to Israel in 1959, she enrolled at the Institute of Youth Leaders in Jerusalem, following which she returned to Toronto for a year. To continue her studies in her chosen profession as a social worker, she then went back to Israel.

Having had experience as a playground supervisor in Canada, she has done similar work in Jerusalem among newly-arrived immigrant children. Three days a week she does field work in school truancy cases in Jaffa.

A recent report from the Hebrew University shows she is the representative from the School of Social Work on the University's Student Council. Last year she represented the Canadian students at a conference in Israel held to discuss aid to underdeveloped countries. On the occasion of Professor Martin Buber's 85th birthday, she was chosen to present flowers to him on behalf of the student body.

Happy and well integrated though she is, she admits, nostalgically, to missing the snow and skating of a Canadian winter.

mainly about women ● By ESTHER ZELDIN

● Manor Chapter, B'nai B'rith, recently elected its new slate of officers at a meeting in the Beth Radom Hall. Members of the executive include: Mrs. Abe Picov, president; Mrs. Irwin Cooper, Mrs. Harvey Nakin, Mrs. Max Lieberman, vice presidents; Mrs. G. Weiman, financial secretary; Mrs. H. Randall, recording secretary; Mrs. D. Galinsky, corresponding secretary; Mrs. M. Goodbaum, treasurer; Mrs. A. Boas, sentinal; Mrs. Harold Brown, guardian; Mrs. M. Eisen, Mrs. E. Danziker, Mrs. H. Sugar, Mrs. M. Safer, Mrs. G. Pellman, and Mrs. L. Dinger, trustees. Mrs. H. Tomarin, 3rd vice president of Eastern Canadian Council, will install the new executive at a dinner dance on April 25th.

• • •

● Films of a trip around the world were shown by Mrs. Murray Cornblum at a meeting, in her home, of Club Masada, Pioneer Women. Discussion centered on the forthcoming tea and fashion show which will take place in the home of Mrs. Leonard Freedman. Co-conveners are Mrs. Joe Krongold and Mrs. Irving Potash. Mrs. Ben Estrin will be fashion commentator. Reports were heard from Mrs. S. Pusitz, donor chairman; Mrs. Morrie Karasik, advertisements; Mrs. Ben Wax, raffle books; Mrs. R. Mirsky, consignment (shifts and aprons); Mrs. I. Wise, greeting cards.

• • •

● Jewish patients at the Weston Sanitorium will receive kosher food during Passover. Plans for the daily delivery of the food were finalized at a meeting of the Hebrew Weston Sanitorium & Service Club in the home of Hilda Wolfish. The meeting was presided over by vice president, Faye Halbert, during the absence of the president, Lil Jacobson. Patients at the hospital were also visited during the holidays by hospital convener, Esther Winkler and her committee, including: Molly Brown; Min Sherman; Freda Pettle. The club has shown interest in the dietary needs of Jewish patients for the past 45 years. The latter also receive monthly visits and gifts from the members.

• • •

● Adath Israel Sisterhood donor chairman, Florence Solomon, and members of the committee of arrangements are finalizing plans for the annual donor dinner to be held on Tuesday, April 21st. The dinner will feature a musical written and directed by Doris Abbott. Members of the committee include: Anne Frohman; Goldie Rotman; Fran Collis; Shirley Gladstone; Claire Tobias; Yittie Starkman; and Sylvia Chadwick.

• • •

● The 25th wedding anniversary of Mrs. I. Reingewirtz was celebrated at a meeting of Etzion Chapter, Mizrachi-Hapoel Hamizrachi, in the home of Mrs. R. Appelowicz. Reports were heard from: Mrs. M. Balinsky, theatre night; Mrs. N. Shields, donor dinner ads book. A gift was presented to the hostess by the president, Mrs. L. Rosenfield. The raffle donated by Mrs. Appelowicz was won by Mrs. B. Berger.

• • •

● Checks for needy families during Passover were distributed at a meeting of the Philadons Service Group in the home of Mrs. Phil Trager. Mrs. Bernard Noyek presided. Plans were reviewed for the annual spring fashion show which will be held Monday, April 20th. Conveners are Mrs. E. Schrieder, Mrs. P. Banks and Mrs. B. Morris.

• • •

● Members of Ben Gurion Club, Pioneer Women met recently in the home of Ilana Altman. Discussion centered on a "card night", taking place during this month in the home of Elsie Little. The meeting was conducted by Celia Stein.

• • •

● A musical comedy, written by Lilly Reiss and produced by Elaine Spring, was presented in March by the Shaarei Shomayim Sisterhood. Participants included: Alma Waldman; Ruth Ackerman; Mary Shapiro; Mary Silverberg; Anne Shapero; Karen Donin; Gussie Franklin; Marion Kates; Anne Talesnick; Lilly Reiss. Decorations were arranged by Jack Meltzer and Sam Verman.

• • •

● Dimona Omna Club, Toronto Pioneer Women, will present an art show on Sunday, April 12th, 3-7 p.m., at 12 Viewmount Ave. Convenors are: Mrs. Pat Coray; Mrs. Sari Elvey; Mrs. Rose Rife, chairman.

Toronto Students In Bible Contest

Thirty students representing nine Toronto Jewish schools will participate in the Toronto regional finals of the fifth annual Bible Contest, it has been announced by Dr. Joseph Diamond, executive director of the Bureau of Jewish Education. The contest administered by the Bureau, is under the direction of Alexander Brown, Bureau Consultant.

The "host school" for the current finals is the Beth-Sholom Mildred Arnoff Memorial School. The final competition for students who have been selected to represent their school will be held at Beth Sholom on April 5th. Students will be competing in three divisions: Advanced Hebrew for Day School students; Intermediate Hebrew for students of afternoon Hebrew schools; Comprehensive English, for students who study the Bible in English.

Awards will be given to the students who excel in each division. They have been made available by the Leonard Mayzel Ontario Lodge No. 1800 of B'nai B'rith, which is thereby demonstrating its warm interest in encouraging Bible study among Jewish youth.

Top winners in each division will represent Toronto in the national finals in New York City on May 3rd, where students from thirty-six cities in the U.S. and Canada will meet in competition.

The national competition is sponsored by the Department of Education and Culture of the Jewish Agency and the World Jewish Bible Society. The winner in each division of the national finals is awarded a trip to Israel.

Last year, Sandy Borins, one of the competitors from Toronto, took second place in the national finals, Comprehensive English Division.

Aim of the Bible Contest is to promote a greater interest in the Bible among students of the Jewish schools in the United States and Canada, with a view to encouraging more extensive reading and studying of the Bible, and to strengthen the place of Bible studies in the curricula of Jewish schools. Following schools affiliated with the Bureau of Jewish Education are represented in the Toronto Regional Finals: Adath Israel Congregational School; Associated Junior Day High School; Beth Emeth Bais Yehuda Talmud Torah; Beth Sholom Mildred Arnoff Memorial School; Eitz Chaim Talmud Torah; Holy Blossom Religious School; North Bathurst Talmud Torah; Temple Sinai Religious School; Toronto Hebrew High School.

RECIPE OF THE WEEK

PASSOVER TEIGLACH

3 eggs
1½ teaspoons cooking oil
¾ cup matza cake meal
1 cup honey
¼ cup sugar
1 teaspoon ground ginger
1 cup chopped walnuts

Beat eggs until light and fluffy. Stir in oil and enough cake meal to make thick dough. Form into rolls about ¼ inch thick. Cut rolls in ½-inch pieces. Place bits of dough on a cookie sheet which has been sprinkled with matza meal. Bake at moderate, 350 degrees, for 12 minutes or until lightly browned. Place honey, sugar and ginger in a large saucepan and heat to boiling point. Add baked dough and the nuts. Reduce heat and simmer gently for about ¾ hour or until a few drops of the syrup form a firm mass when dropped into cold water. Stir carefully during cooking process. Pour mixture on a moistened board and pat to an even 1-inch thickness. Cool to lukewarm. Then, using a wet knife, separate into about 2 dozen sections. Cool before serving.

— Keep Smiling —

SUPERFLUOUS

Student: "To whom was Minerva married?"

Professor: "My boy, when will you learn that Minerva was the Goddess of Wisdom? She wasn't married."

* * *

DEDUCTION

She: "You admit that marriage is a fine school?"

He: "Not for a man."

She: "Why not?"

He: "Because he loses a bachelor's degree without getting a master's."

* * *

GETTING EVEN

"Repeat the words the defendant used," said the lawyer.

"I'd rather not. They were not fit words to tell a gentleman."

"Then," said the attorney, "whisper them to the judge."

* * *

INTERNATIONAL

A young American girl traveling in Europe found herself in Germany, unable to speak a word of their language, and feeling rather lost and unhappy. As she crossed a street she sneezed and the policeman said, "Gesundheit!" The Girl turned, threw her arms about his neck and cried happily, "Oh, you can speak English!"

DETECTION

First salesgirl: "How do you know the new window-dresser is married?" Second salesgirl: "He always poses the models with their palms up."

YEAH, YEAH, YEAH

BY RUTHIE

Those have become familiar words — yeah, yeah, yeah. Like: O.K., so long, so what. The originators? Four ordinary, English lads who have the world on a string.

Whether we like it or not, The Beetles have made more of an impact than Bach, Beethoven and Brahms rolled into one. And with what? Charm? No. Ingenuity? No. Talent? No. Nerve? Yes.

You just have to give them credit for their audacity — that's all they possess. Anyone with a little bit of brains wouldn't have had the nerve to tread the steps of song. The Beetles dared — and found themselves suddenly in the billionaire bracket.

* * *

I think The Beetles are a balm to the nerves of our teenagers. Most youngsters at some time manifest a feeling of frustration. Having been pampered by parents and relatives all their lives, they feel the world is their oyster, it owes them a living.

Show me one youth who wants to waste time amassing a fortune. He wants it *now;* there's no such thing as tomorrow.

When he realizes that his world of make-believe has no place in the world of reality, his ego has been pretty much bruised.

And at this strategic point come The Beetles. Any wonder they're received with open arms? They're symbolic of youth and all it wants.

* * *

It amused me when I read that Israel barred The Beetles. Leaders there feared the pandemonium. They had a taste of it when Cliff Richards visited. And comment was: it took Richards to show the country just how low its youth had sunk. Depraved. Not a serious thought in their heads.

Naturally The Beetles would hardly add anything to culture. But they're fun and a diversion. Will barring them keep the country free from gangsters, robbery? Dopes.

* * *

As for mama and papa! They must have forgotten when it was considered naughty to dance a waltz. After all, he had to hold his arm around her waist. And the cute phrases — ta-ta, twenty-two, skidoo. That was followed by the Turkey Trot. Revolutionary! Folks cut a mean rug then. And the youth of the twenties! It was the personification of Hades. Short skirts, bell-bottomed trousers. The Charleston was the rage, followed by Black Bottom, Lindy Hop, Double Lindy. Flaming youth.

Then came our generation — the big war, World War II. We were supposed to grab everything. There was no tomorrow. We were all going to the dogs.

* * *

I have news for you, if you don't know it yet. Youth will never go to blazes, kids of all generations will feel the same, and — yeah, yeah, yeah — The Beetles are the mildest form of insanity, and I like them.

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LA VIE PARISIENNE AT ROYAL ALEX

by BARBARA I. PEARL

Everybody who is somebody spoke French Monday night at the Royal Alexandra Theater, which slowly but surely is becoming a center for theatrical culture.

Offenbach's La Vie Parisienne was a smash hit. It wasn't necessary to know more than basic French to enjoy the fine humor of Jean-Pierre Granval, Pierre Bertin, Jean Paradies, Suzy Delair. Followed by a chorus of Can-Can girls, with Jean-Louis Barrault as pivot, this bit of nonsense provided pure enjoyment.

Parodies and satire accompanied by serious music were cleverly handled without offending good taste.

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CULTURAL DILEMMA

the jew and satire

By Emanuel Miller

INDIVIDUALLY and collectively the Jews have been subject to attack through literature for a very long time — from without and from within their own ranks. The Prophets did not spare them either, witness the invective of Ezekiel and Isaiah. But one can endure much from one's relatives. One can understand the currency of the national style of attack and perhaps enjoy the ripost in the same coin. Suffering denigration from without is another story.

Indeed, if you are the underdog, as the Jew was fated to be over the centuries, it is difficult to respond when you are the victim of powers and principalities. Yet many have said today that the Jews have not acquired the heroic stature to fight back even with the full knowledge that there is no retreat, as the Warsaw Ghettoes fighters knew and met the challenge to the end. But there are times when the attack takes the shape, all too frequently insidious, of literary forms disguising spite, hate and ridicule. No age has been free from the literature of satire turned in full blast now against individuals, now against institutions and local abuses, now and in the best tradition, against the weaknesses of man and of the human condition.

The contemporary scene is footlighted with, let us call it, the new satire which seems to defy definition, and perhaps for that very reason is most damaging because it can be at one moment the mere bladder of the jester and at another the frightening literary gesture of the paranoiac with the dangerous support of the lunatic fringe which seems an unavoidable part of the mantle that society wears.

It might be an aid to clarity to examine this hazy-edged literary and artistic form which is called satire. Satire is a vague literary form of criticism of aspects of human nature and institutions. Perhaps stemming from the parable, it passes to the fable and fans out into mere cynical aphorism of a La Rochefoucould and the morality play and the comedy of manners. Society since Aristophanes needs this purgative expression and it enters into every corner of everyday life, the music-hall and the daily caricature. At its best it is essentially a home-grown product, and the satirist and his object must be very close to have legitimacy.

There is a kind of infernal marriage between the satirist and his victim, whether it be individual, groups or mankind. Nevertheless, however destructive in critical technique, he must have a therapeutic goal, his verbal surgery must be the healing knife; it must have a moral purpose under the cloak of wit. The satirist must somehow identify himself with his victim and join with him; there must be mutual understanding even if both are overtly at daggers drawn. Every satire must, even in its occasional universalism, have a contemporary flavour in order to get its message home.

The young critics of today are as the poet Donne said, in "feverish haste to be contemporary." The critics of our time and those who lie in wait to find fault particularly in Jewish life are at pains to pounce upon weakness, however evanescent. They run the risk of displaying the fleeting quality of their attacks and thereby miss the deeper and more general, almost universal, quality of the best satire, as in Swift and Voltaire.

The essential moral undertone of satire at its best and most effective—was made clear in the so-called Complaint literature of the Middle Ages: a satire of reproof in disclosing the vices and abuses of those times. The prevailing religious atmosphere gave this form of literature a powerful spiritual sanction, but with the growing secularisation of society, the reproof became more salty, and more controversial, more specialised and perhaps more and more the product of the satirist's own discontent. Our modern satirists, so frequently marginal persons, have used their talent, unconsciously, to express an inner discontent.

Still, that does not invalidate the social value of their work. Each becomes a *malleus maleficorum.*

To understand the role of satirical criticism it is imperative to see that the satirist and his victim are closer than either realise. The hammer and the anvil are made of the same stuff

Being a critical approach to experiences of institutions, social conduct of groups and persons, satire has two aspects which, while ultimately hoping for enlightenment and correction, may be irreconcilable. First there is the mind of the satirist, examining through reproof and with the object of his attack. The object is the established order and the persons entrenched within it. The Jewish communities, that have been the object of bitter and not always salted satire, are essentially conservative, and although in superficial conduct they reflect the times, they are still within the wall-less ghetto, the place of refuge where tradition can remain with the minimum of change and where at the same time the advantages today of the affluent society colour the life within the enclosure.

This society is rarely composed of members who can dare boast of more than two generations of residence in this country. The Jewish gaberdine may no longer be forced upon the inhabitants, but through unconscious protective attitudes it remains an insignia of difference to the outer world and to the inner world of the suburban Jewries of England. The last generation of reasonably successful members had already by birth and schooling achieved a measure of assimilation or at least some measure of protective resemblance. Whatever honest efforts have been made to belong to the wider environment, these protective forms of conduct put a great strain on the Jews of this world to assimilate all that is both valuable and attractive in the acquired culture and at the same to retain the built-in qualities derived from a proud if darkened history.

To be Jewish and proud of it, to prosper and thereby seemingly to prove that one can hold one's own against prejudice — this bending over backwards to prove one's equality must seem singularly unamiable to the British, who have no need to fight for survival in this fashion. There is nothing intrinsically evil or even unaesthetic in a mink coat or a Jaguar or a house on the heaths of England's green and pleasant land. But, of course, our enemies are always ready to see the Jew at the extreme ends of the social spectrum; in the communism of the economically envious or the capitalist ultra display of success. The broad middle band of respectability is obscured by the blind spot that obfuscates everything but the stereotypes of the extremes.

Our younger generation are perhaps fully half a century from the true ghettoes of Lithuania and Galicia. They know little more than a Yiddish tag and the domestic enjoyment of a traditional dish. The school, the university, the Army and all the ancillary machinery of social uniformity makes of this generation a marginal group, an amphibian social and cultural species. They are the adolescents of the post-war epoch who are obliged to share the common life whose gravitational pull is becoming stronger as the true ghetto of Jewish communal self-sufficiency and the apparent security it gave fades away. When it does appear fitfully in the joys of home-life or at times of social crisis when prejudice inevitably reappears, the revolt against it is a generating station for self-hatred which takes ugly shapes overt and disguised.

It is a view held by social psychologists that the member of an out- or underprivileged group, overt or covert, is in vague but painful ways hampered by his belonging to such a group.

To reiterate, the satirist and his object are painfully alike and yet they cannot see one another. It has been said of satire that it is a "sort of glass wherein the beholders do generally discover everybody's face but their own."

While this dilemma lies beneath the surface of the Janus face of Jewish satire, we might well ponder the lines of Browning's Rabbi Ben Ezra:

Now who shall arbitrate,
Ten men love what I hate
Scorn what I follow, slight what I receive,

They who in ears and eyes Match me; we all surmise, They this thing, I that;
Whom shall.

My soul believe?

TORONTO THEATRE HI-LIGHTS

● A MAN FOR ALL SEASONS is being seen at O'Keefe Center till next Saturday, April 11th. William Roderick, who plays the much sought-after title role, is the third English actor to assume the robes of Sir Thomas More, succeeding Paul Scofield and Emlyn Williams on Broadway. Albert Dekker has performed the role of the Duke of Norfolk since the American premiere on November 6, 1961. Bruce Gordon, who portrays the evil Thomas Cromwell, followed Thomas Gomez in this part for the national tour.

● Le Theatre De France, now at the Royal Alexandra, comprises two most beloved operas: Offenbach's score for La Vie Parisienne and Le Mariage De Figaro, a comedy by Beaumarchais which inspired Mozart's comic opera of the same name.

Well known players of the French theater appearing with Madeleine Renaud and Jean-Louis Barrault include Suzy Delair, Jean Parades, Jean-Pierre Grancal, Simone Valere. The company is touring with 300 tons of scenery, 550 costumes, 300 pairs of shoes, 86 wigs and hundreds of beards and moustaches.

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BIRTHS

KOSCHITZKY — Born to Mr. and Mrs. Henry Koschitzky (nee Julie Podolski) of 3311 Bathurst Street on March 6th, at the New Mount Sinai Hospital, a daughter, Sarena Alisa. Granddaughter of Mr. and Mrs. Max Podolski, 77 Stormont Avenue, and Mr. and Mrs. Israel Koschitzky, 35 Christine Crescent, Willowdale.

Liberal Club

At a general meeting of the Hebrew Liberal Club, held on March 22nd in connection with the project to build a vocational high school in Tiberias, Israel, in honor of Senator David A. Croll, it was unanimously decided to build a room at the Senator Croll's Vocational School in the name of the club in Toronto.

Mr. J. Egit, director of the United Organizations for Histadrut, explained the urgent need of training thousands of immigrant youth in Israel. Mr. Louis Weiner and Mr. J. Minegarten also addressed the group.

Mr. H. Trachter is president of the Hebrew Liberal Club.

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RECEIVES HONORARY DEGREE — Michael Greenblatt, Q.C., of Montreal (right,, receiving honorary degree of Doctor Philosophiae Honoris Causa from Eliahu Elat, president of the Hebrew University of Jerusalem, in a ceremony which took place recently before members of the University's Senate and members of its International Board of Governors. Other recipients are: Mr. Justice Samuel Freedman of Winnipeg; Prime Minister Levi Eshkol; Prof. Andor Fodor, Emeritus Professor of Biological Chemistry, Hebrew University; Prof. Y. F. Baer, Emeritus Professor in Mediaeval Jewish History, Hebrew University; Dr. Arthur Biran of Haifa, leading educator; Dr. Harry Seldin of New York, one of the Alpha Omega Founders of the Hebrew University's School of Dentistry; in absentia, Lord Marks and Sir Leon Simon, distinguished leaders of British Jewry.

TORONTO

INTERESTING FACTS AND FIGURES ABOUT JEWISH COMMUNITY

The Jewish population of Metropolitan Toronto increased by 32.8% in the decade from 1951 to 1961, as compared with an increase in the total population of 63.3%, and increases of 259.0% among those of Italian origin, 117.0% among those of Polish, 92.8% among those of French, 59.4% among those of Ukrainian and 36.3% among those of Anglo-Celtic origin during the same period. This is the gist of a report prepared by the Canadian Jewish Congress, and released by its I.O.T. bulletin.

There has been a great change in the geographic distribution of the Jewish population in the decade from 1951 to 1961. The percentage of the total Jewish population of Metropolitan Toronto living in the suburban areas increased from 32.7% in 1951 to 78.8% in 1961, as compared with 68.6% among the population of Anglo-Celtic origin, 63.2% among the total population of all origins, 61.8% among those of German origin and 44.5% among those of Italian origin in 1961.

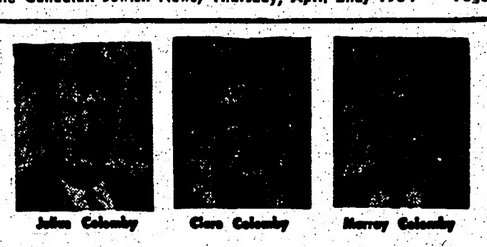
The Jewish population of Metropolitan Toronto increased from 66,904 in 1951 to 88,648 in 1961, while the Jewish population in the city of Toronto itself decreased from 44,950 in 1951 to 18,818 in 1961, and increased in the newly developed suburban areas from 21,954 in 1951 to 69,830 in 1961.

The largest quinquennial age group among the Jewish population in 1961 was that from 5 to 9 years of age in Metropolitan Toronto and in suburban Toronto, and from 10 to 14 years of age in the City of Toronto itself. The number of Jews 70 years of age and over has increased from 2,314 to 4,325 in the decade from 1951 to 1961, and has increased almost ninefold from 305 to 2,661 in the suburban area, while it has decreased from 2,009 to 1,664 in the City of Toronto during the same period.

The percentage of the Jewish population 70 years of age and over increased in Metropolitan Toronto from 3.4% in 1951 to 4.9% in 1961, in the City of Toronto from 4.5% in 1951 to 6.0% in 1961, and in the suburban area of Metropolitan Toronto from 1.4% in 1951 to 2.9% in 1961. Jewish women formed 50.8% of all Jews in Metropolitan Toronto who were 70 years of age and over in 1951, and 53.7% in 1961, while Jewish women formed 50.5% of all Jews in the City of Toronto 70 years of age and over in 1951, and 51.9% in 1961, and Jewish women formed 52.5% of all Jews in the suburban area of Metropolitan Toronto 70 years of age and over in 1951 and 54.8% in 1961.

Assuming that the number of children above the age of 5 and below the age of 15 approximates for all practical purposes the number of children of school age, the number of Jewish children of school age in the Metropolitan area of Toronto in 1951 was 7,702 of whom 5,578 were in the City of Toronto itself and 2,214 were resident in the suburban area; while in 1961 the number of Jewish children in the age group from 5 to 14 years in the Metropolitan Toronto was 17,547 of whom 2,979 lived in the City of Toronto, and 14,568 lived in the suburban area.

There were 990 females for every 1,000 males among the Jewish population of Metropolitan Toronto in 1951, as compared with 986 Jewish females for every 1,000 males in 1961. In the City of Toronto there were 988 females for every 1,000 males among the Jewish population in 1951 as compared with 933 females for every 1,000 males in 1961. In the suburban area of Metropolitan Toronto there were 992 females for every 1,000 males among the Jewish population in 1951, while in 1961 the number of Jewish males was almost the same as the number of Jewish females - 34,919 Jewish males and 34,911 females.



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HUMAN RELATIONS

Her Father's Keeper

DR. ROSE N. FRANZBLAU

QUESTION: Upon my husband's death I invited my father, a widower, to share my apartment with me. I am 45.

We have been very close and he has been most generous to me throughout the years. He is in comfortable circumstances, I am in moderate.

He's always insisted I live the same kind of life I would have lived had I been alone. I have many good friends, married, widowed or single.

Recently my father became quite ill and I resigned my position to tend him. We have a nurse but he depends on my being around and attending to things. I am desperately depressed and lonely for my friends.

My brothers assume the responsibility for father's care is mine. They visit as a visitor might — for a couple of hours — and I am left alone night after night, day after day.

ANSWER: When you invited your father to live with you, you probably did it both for him and for yourself. There is nothing wrong about this, for only when two persons get as well as give is there a basis for a good relationship.

Because your father was independent in every sense, he could afford to be gracious and insist that you continue to live your own life with your friends and with your colleagues at work. A dependent parent often becomes a demanding parent, because he feels guilty for taking so much. He then demands even more, as if to test the child's love and acceptance. When the child yields, it seems to restore momentarily the position of authority and control the parent once had when he was the independent head of the household.

The rest of the family, while appreciating what you were doing for their father, may have felt that it was a very lucrative arrangement for you. They perhaps felt you would inherit more than your share when the time came.

* * *

The fear that your father may die revokes all your old fears of being left alone and abandoned. That your family stays away now heighten this fear. They seem to be punishing you for being the favorite child.

What may also be adding to your distress and your feelings of depression is that now, for the first time, you feel your father's presence to be an imposition. When you think of his possible demise, you feel as if you were trying to get rid of him.

To be occupied with a sick person morning, noon, and night is bound to be depressing. A person needs time away from the patient to replenish her inner resources. This is even more necessary when illness is a lingering one.

* * *

You have every right to ask your brothers to share some of the responsibility. They may be waiting to be asked, feeling that you will call for help when you need it. They would surely recognize the justice of your request.

You have a need of sympathy and help from your family and friends. It shows strength, not weakness, to expose this need and try to get it fulfilled. You have every right to comfort and relief.

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Histadrut Groups Issue Statement On Ghetto Rally

Concerning the 21st anniversary of the Warsaw Ghetto Uprising, the observance of which will take place in Toronto on April 9th at Beth Tzedec Synagogue, the United Organizations for Histadrut have declared:

"This year the 9th of April must become a great demonstration of the Toronto Jews against Nazism and antisemitism. We call on all members of all Jewish organizations to attend this year's observance of the 21st anniversary of the Warsaw Ghetto Uprising."

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CANADIANS IN ISRAEL — At a meeting held here last week, Bernard M. Bloomfield of Montreal was elected a member of the International Board of Governors of the Hebrew University of Jerusalem. Mr. Bloomfield is active in a host of organizations in Canada and at present serves on the national executive of the Canadian Friends of the Hebrew University, and as president of that organization's Montreal Chapter. Other representatives from Canada are: (governors) Allan Bronfman; Mrs. Harry Cohen; Joseph N. Frank; Mr. Justice Samuel Freedman; Michael Greenblatt, Q.C.; Professor J. H. Quastel; (alternate governors) Mrs. D. P. Gotlieb; Mrs. William Riven.

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The Canadian Jewish News

PROPERTY FOR SALE

LAKE SIMCOE near Jackson's Point, owners exceptional cottage for sale; 8 large rooms on two floors; consisting of 5 bedrooms; large living room with stone fireplace; separate dining room; large modern fully equipped kitchen; 3 piece bathroom; hot water. Completely furnished in excellent condition. Located on private beach within 100 yards of main paved road. Private sale. HU. 9-2272.

TO RENT

WANTED TO RENT luxury cottage; beach front; 4-5 bedrooms; dock; all modern conveniences; fully equipped; for season; within 2 hour drive of Toronto; HU. 1-4051.

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ROOM AND BOARD NEEDED for very elderly, alert woman with kind, sympathetic and understanding family where her daily needs can be looked after. Call Mrs. Sugar, Jewish Family & Child Service, EM. 2-5201.

APARTMENT FOR RENT

BATHURST-MELROSE AREA; 2 room furnished basement apartment; preferably couple without children, 2 ladies, or 2 gentlemen. 789-4246.

APARTMENT FOR RENT

1-BEDROOM APARTMENT; suitable for business or college male or female. HU. 5-1033.

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THE CANADIAN JEWISH NEWS WANT ADS GIVE RESULTS

DUPLEX FOR RENT

LUXURY UPPER DUPLEX; Bathurst - Strathearn; modern 5 spacious rooms; balcony; quiet adults; $165; RU. 3-3172 and RU. 3-4037.

ROOM & BOARD

BATHURST - ST. CLAIR AREA, in private Jewish home; room and board; excellent care for elderly lady or gentleman. LE. 3-1879.

HELP WANTED

WOMAN TO COOK and care for coronary convalescent gentleman on Chaplin Crescent; no nursing; sleep in or out; wife works; char kept; RO. 9-3770.

HELP WANTED

WOMAN TO LOOK AFTER 2 BABIES ONCE A WEEK; KOSHER HOUSEHOLD. 636-4344.

ROOM FOR RENT

VAUGHAN - ST. CLAIR—A nice single room in a quiet home. RU. 7-9686; call after six.

ACCOMMODATION

PRIVATE HOME FOR ELDERLY LADY; EXCELLENT CARE; REASONABLE. LE. 1-8626 EXCEPT SABBATH.

PERSONAL

PERSONABLE GENTLEMAN, AROUND 50; WOULD LIKE TO MEET LADY OF SAME AGE; BOX 2099, THE CANADIAN JEWISH NEWS.

MISCELLANEOUS

HAND BEADING on dresses etc. Last year's afternoon dresses can become this year's cocktail dress. Call Ruth at ME. 3-8742.

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PAINTER - DECORATOR — EXPERIENCED; JOB GUARANTEE; FREE ESTIMATION; VARIOUS JOBS; PHONE ME. 3-0214.

HEBREW TEACHER WANTED

HEBREW TEACHER WANTED FOR TALMUD TORAH. PLEASE STATE QUALIFICATIONS, SALARY EXPECTED AND IF ABLE TO PERFORM OTHER SYNAGOGUE DUTIES. BETH JACOB CONGREGATION, 161 STIRLING AVENUE SOUTH, KITCHENER, ONTARIO.

Accountant - Administrative Assistant

Required by Jewish Community Council in Ottawa for June 15. Applicant must have thorough knowledge of accounting practices and ability to assume duties of an administrative nature. Previous involvement in organizational work and other commercial skills an asset. Starting salary $4 - 5,000 range. Apply in own handwriting to Mr. H. Hochberg, 151 Chapel Street, Ottawa, Ontario.

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GROUNDBREAKING CEREMONY — Last week Downsview's Congregation Beth Am formally began construction of a sanctuary and school. Dr. Albert L. Raab, spiritual leader of the congregation, conducted a special service at the ground-breaking ceremony. Others participating were: Mr. Jack Spring, president; Ralph Zolt, William Dunn, past presidents. The $325,000 project is the congregation's most important single development of its existence, marking a significant point in the growth of this northwest corner of North York township. Beth Am will be the center of the varied requirements of Jewish adults, teenagers and small children in the area.
When completed, the building, situated on 2¾ acres, will consist of: a new sanctuary which will seat 400 people; new Hebrew school containing seven classrooms; additional rooms including a rabbi's study; library; principal's office; secretarial offices, lounge; youth rooms; small chapel for daily prayers; 5,000-square foot hall with modern kitchen facilities. Social hall, kitchens and present school exist.
At its fullest, the sanctuary will be able to seat 1100 people for services.

TORONTO SYNAGOGUES

TEMPLE SINAI

● Temple Sinai considers the month of April as Visual Arts Month. A program of fine arts will be held on Friday, April 17, when, during the evening, the temple will honor participating artists and guests at an Oneg Shabbat and show. Mrs. Natalie Spiegel is chairman of the committee.

● Forty students of the Religious School, grades 7,8,9, will be guests of Temple Beth Am, Buffalo N.Y., for the weekend of April 24th - 26th. Activities jointly participated in by students of both congregations will be: study and discussion groups; Sabbath eve and morning services; various social activities. Mrs. Lily-Ann Grossman is in charge.

B'NAI ISRAEL BETH DAVID

● Model seders were conducted by the Religious School. The following participated: Linda Arlove; Beverley Fromer; Joel Yaphe; Allan Silverstein; Stanley Sandler; Jeffrey Plant; Marvin Budd; Randall Dritz; Jeffrey Brandwein; Ronald Klein. Arrangements were made by a Sisterhood committee: Mrs. Sidney Fox, chairman; Mrs. Harold Cohen, vice chairman.

● During the Intermediate Days of Passover, movies were held for the children arranged by BIBD PTA and the United Synagogue Youth.

● On Tuesday evening, March 31st, an adult education lecture took place. Dr. Murray Urowitz spoke on: Dr. Mordecai Kaplan and Reconstructionism.

● During the Passover service at the synagogue, Kol Nidre, the special chant on Yom Kippur (Day of Atonement), was heard, taped at the Central Synagogue in Moscow Yom Kippur Eve in 1956. This was to demonstrate the spirit of Judaism pulsating strongly in the hearts of Jewish men and women in Russia.

ADATH ISRAEL

● On Thursday, April 9th, 9:00 p.m., Dr. Fred Stulberg will lecture on: Christianity and Islam.
● The founding meeting of Couples' Club will take place on Sunday, April 5th, 8:00 p.m. Guest speaker will be Dr. W. E. Boothroyd who will speak on: Psychiatry and religion.

HOLY BLOSSOM

● Youth Choir members meet this morning, 10:30 a.m., in the M. N. Eisendrath Auditorium.
● Edward Fingold, grade 8 student of the Religious Schools, will be awarded a camp scholarship to one of the Union of American Hebrew Congregation Camps for this summer. Edward won first prize in the local bible contest held recently. Geoffrey Nathan and Judy Sidlofsky of grade 9 will compete, along with Edward, this weekend in the regional and Toronto finals.
● On Monday, April 6th, 7:30 p.m., Rabbi Plaut will conduct the last class for confirmands and their parents for the season. His topic: In Summation.
● Young Marrieds' Group will meet Sunday, April 5th, 8:30 p.m., in the Temple library. Linda and Gordon Wolfe will lead a discussion on: The Book of Job — It Speaks To You And Me.

BETH SHOLOM

Dr. Louis Finkelstein, chancellor of The Jewish Theological Seminary of America, will be guest of honor at Beth Sholom's 18th annual dinner on April 5th. The dinner committee consists of: Rabbi David Monson; Messrs. Henry Donsky, Harry Arnoff, Frank Cadesky, Louis H. Cappe, William A. Crocker, Sam Feldt, Fred Ganz, Philip Goldman, Harry Grossman, Louis Mayzel, Leon Offman, Harry Polevoy, Lawrence Shankman, Max Shecter, Harry Sherkin, Mac Shore, Sidney Silver, Louis Soupcoff, Irving Tenney, Ben Wortsman, Kelly Wortsman, Noel Zeldin, Mrs. Shirley Walderman. Mr. Henry Donsky is president.

TEMPLE SISTERHOODS

The National Federation of Temple Sisterhoods will meet in San Antonio and Austin, Texas, during the weekend of March 31-April 2nd. Mrs. Louis J. Cashdan, wife of Dr. Louis J. Cashdan of Willowdale's Temple Emanu-El, will address the Sisterhoods

in north york

TEENAGERS IN OUR SUBURBS

By IRV PAISLEY
Deputy Reeve

Should one examine our rapid population growth, he would find that the increase in teenagers in the suburbs, especially in North York, is two to one in ratio to the city of Toronto.

This problem is increasing because of the lack of interest and activity for the teen-agers.

In the "good old days", teenagers were occupied with many activities. They were interested in organizations, church groups and assisted in duties around the home. Today, in our automated world and mechanically equipped homes, there are fewer duties to perform, and more time on hand. This gap has widened during the years and children seem uninterested in participating in local community affairs.

More frequently do we find incidents where teen-agers are in trouble with the law, as well as a continuing lack of parental respect. The gap has widened to the point where today parents find it difficult to communicate with their own offspring. How does one cope with this serious problem on a municipal level?

An assessment of the facilities available to the teen-agers in our community shows that those in existence are taxed to capacity and funds are lacking for their expansion. Add to this that the cost of belonging to youth programs is well beyond the means of many families. Those facilities that are free and can accommodate additional members do not seem to interest the majority of our teen-agers. In the meantime, the problem grows and the teen-agers keep coming.

It is to be hoped that facilities like our planned large, central arena will play an important part in providing at least partial solution to this problem.

Much more must, and can, be done if we are to accept our full responsibility towards our young people. Parents should be prepared to be more interested in their growing children and to stimulate their youngsters' interest in community activities by taking part themselves. Social agencies might well reassess their role by paying more attention to those teen-agers who are not in trouble now, and assist them in keeping out of difficulty.

A complete evaluation of the facilities available to the teen-ager should be made by the appropriate agency, and recommendations brought forth so that action can be taken which will assist in finding solutions to this problem.

OBITUARY

KAPLAN, DAVID on Sunday March 29, 1964 at the New Mt. Sinai Hospital. Beloved husband of Sarah Kaplan and dear father of: Faye, Arthur, Mortimer and Israel. Beloved son of Rev. and Mrs. I. Kaplan and dear brother of Sheppard, Sidney, Jacob, Mary and Morris. Funeral was Monday from College Memorial Chapel. Shiva at 111 Clanton Park Road commencing Sunday April 5. In lieu of Shiva gifts, please donate to Ner Israel Yeshiva College.

UNVEILING

BLUMFALD, Morris. A monument to the late **MORRIS BLUMFALD** will be unveiled at the Mt. Sinai Cemetery (Wilson Avenue), Canadian Hebrew Benevolent Society Section, on Sunday, April 5th, at 12 noon. Beloved husband of Renee; devoted father of Arlene Ganz, Jerry, Anita and Karl; and dear brother of Mollie Goodis of St. Catharines.

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TORONTO OBITUARIES

ALLEN, David. On March 23, late of 34 Denmark Cres.
BARRS, Gordon. On March 25, late of 460 Lawrence Ave. W.
BOLTER, Annie. On March 25, late of 99 Burnside Dr.
DIAMOND, Mary. On March 28, late of 640 Roselawn Ave.
GLASS, Joseph. On March 26, late of 110 Grange Ave.
HERMAN, Harry. On March 24, late of 273 Ellerslie Ave.
MARSHALL, Louis. On March 24, late of 158 Overbrook Place.
MILLMAN, Selma. On March 25, late of 515 Concord Ave.
PURO, Maurice. On March 25, late of 508 Coldstream Ave.
SHERMAN, Hyman. On March 23, late of 2000 Eglinton Ave. W.
SHERMAN, Rose. On March 23, late of 22 Peverill Hill St.
SOLYMOSI, Hugo. On March 24, late of 1840 Bathurst St.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.
Jewish National Fund
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188 MARLEE AVENUE
In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

COLLEGE MEMORIAL CHAPEL
331 College St. - WA. 2-0619

David L. Kaplan

We record with great sorrow the passing on Sunday, March 29th, of David L. Kaplan, 48, owner of the Negev Importing Company and Jewish Book Center on Bathurst Street, Toronto.

Mr. Kaplan was very well known and liked in the Jewish community. Hundreds paid their last respects on Monday afternoon at the College Memorial Chapel where the last rites were conducted by Rabbi Nahum Rabinovitch, spiritual leader of Clanton Park Synagogue. Some of the most prominent members of the community were present.

He is survived by his wife, parents, daughter and two sons.

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